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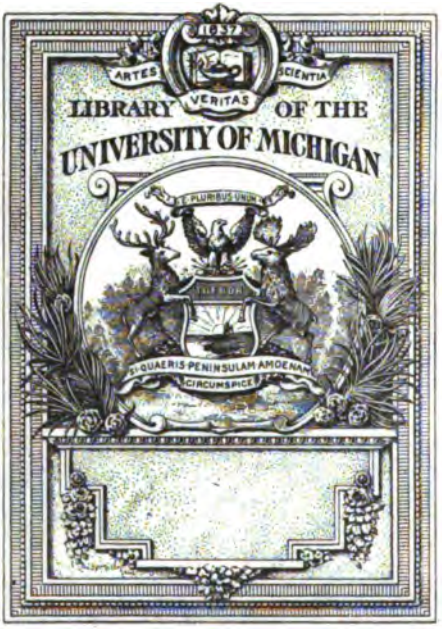
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MY EXPERIENCES OF CYPRUS

SOME PRESS OPINIONS ON THE ORIGINAL EDITION OF THIS WORK (1906)

"A bright account of a beautiful island by one with exceptional opportunities of knowing both the place and the people."—*Standard.*

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RUINS OF THE LUSIGNAN PALACE, FAMAGUSTA.—*See p.* 77.

MY EXPERIENCES OF CYPRUS

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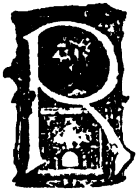

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1908

RUINS OF [illegible] PAPHOS, PAMAGUSTA [illegible]

MY EXPERIENCES OF CYPRUS

Being an account of the People, Mediæval Cities and Castles, Antiquities and History of the Island of Cyprus; to which is added a Chapter on the present Economic and Political Problems which affect the Island as a Dependency of the British Empire

BY

BASIL STEWART

Author of *The Land of the Maple Leaf*, *Railway Surveying*

ILLUSTRATED FROM 50 PHOTOGRAPHS BY THE AUTHOR

First Edition (revised) with additional matter

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NEW YORK: E. P. DUTTON & CO

1908

AUTHORITIES CONSULTED ON THE HISTORY AND ANTIQUITIES OF CYPRUS

Perrot & Chipiez, *History of Art in Phœnicia and Cyprus.*
Cesnola, *Cyprus : its Tombs and Temples.*
Enlart, *L'Art Gothique en Chypre.*

INTRODUCTION

THE small island of Cyprus, hidden away in a little-frequented corner of the Eastern Mediterranean, may not inaptly be called "Our Island Cinderella." Ever since the all-conquering Turk besieged its two chief towns and wrested the island from Venice in the latter part of the sixteenth century, neglect and poverty has been her lot.

Even after thirty years under the aegis of the Union Jack, the flag of the most successful colonizing country in the world—a boast to which, I think, we may fairly be entitled if we judge by results elsewhere—Cyprus is still one of the poorest and most neglected countries in the world, though latterly, during the last year or two, efforts have been made towards removing this reproach—the Anglo-Egyptian Land Allotment company having been recently formed to develop agriculture in the island by introducing more modern methods than those to which the native Cypriot has hitherto been accustomed.

This company, I believe, owes its inception to the energy of Sir William Willcocks, whose services to India and Egypt are well known, and who is interested in the development of Cyprus.

The taking over of Cyprus by Great Britain in 1878 was an act which occasioned much surprise to the public of the day, in fact it was spoken of as a "nine days' wonder"; but though the genius of Beaconsfield endowed it with a glitter which it did not possess, dangling it before the eyes of an admiring public who, without knowledge or reason, applauded it as one of his greatest acts of diplomacy, it soon relapsed into the darkness

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of oblivion, in which it has always been plunged from the sixteenth century to the present day.

It is not far wrong to say that Cyprus was much better known to the ancient Greeks than it is to the British public to-day. People, otherwise well educated, have even asked me if Cyprus was not in the *West Indies*, while of those who do know where it is situated, but a small percentage know who governs there, Turk or Briton!

If the occupation of Cyprus in 1878 was a "nine days' wonder" to the public at that time, what must we think of it, thirty years after, when we come to reckon up the "profit and loss" account of our bargain? Judging from my own experience after residence in the island and conversing with people of all ranks, from officials downwards to the natives themselves, I cannot honestly say that its retention profits us to any degree commensurate with the obligations imposed upon us as tenants. But at this stage it is perhaps too early to here enter into questions of policy, so we will relegate them to a later chapter, where all the "pros and cons" of the "Cyprus question" will be fully discussed.

One cause of our comparative failure to raise the island from the depths to which it has sunk through three centuries of Turkish rule, is due to our unwillingness to take advantage of the experience of the native, or to accommodate ourselves to his ways and prejudices, but instead pursue our own forceful way of insisting upon methods which we have found advantageous elsewhere where conditions are quite different. This trait, peculiar almost to this country, is one of the reasons why we are losing trade all over the world to our foreign rivals, particularly America and Germany, who, unlike us, study the wants of their customers, and do not try and teach them what they ought to require.

Our Consuls are for ever dinning this fact into the ears of our merchants, and pointing out the losses they incur through its non-observance, but the latter seem to take little notice, but cry out, like children, for Protection instead.

Certainly, judging by the results of the past thirty years, it is difficult to say why we ever went to Cyprus, though of course we must allow for the fact that in 1878 we were not in military occupation of Egypt, so that at that time the island was of more strategic value to us than it is to-day. But the main object of the following pages is not to weary the reader with political and polemical dissertations—beyond what the author ventures to think would interest him in his capacity as taxpayer and as a contribution to his knowledge of an obscure subject—but to draw his attention to a country which, in proportion to its size, is one of the richest in the world in historical and archæological associations, allied to which is a native population intensely interesting to those who care to study the ways of primitive, yet civilized people.

The island has been the battlefield on which many nations have fought and left their impress. East and west, Saracen and Crusader, Jew and Christian, Greek and Turk have in turn exercised their prowess in battle against one another upon the soil of Cyprus, each new conqueror obliterating the works of the vanquished, while where man has been wanting, the forces of nature, in the form of storms and earthquakes, have mingled in common destruction the triumphs of many hands and periods. Yet while so much has changed, been overthrown and re-constructed, the native has been the one thing wh ch has remained the same.

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NOTES

CHAPTER I, *page* 21. Since the events related in this chapter took place, means of communication with Port Said have improved. A contract has been made between the Cyprus Government and the Limasol Steamship Company for a weekly service of steamers running direct from Port Said to Larnaka and Limasol in connexion with the P. & O. steamer to and from England. These steamers are new, and average from 800 to 950 tons.

CHAPTER II, *page* 38.—Locusts in Cyprus. This method was not invented by M. Mattei, but only introduced by him into Cyprus, as it has been in vogue in Algeria for the past fifty years, and is said to be as old as the time of the Pharaohs.

page, 39, *line* 5. "Depopulated by a drought." In the middle of the fourteenth century Cyprus, in common with the rest of the then known world, was visited by the "Black Death," which swept away nearly the entire population.

CHAPTER III, *page* 41. Since the time to which this refers, an hotel has recently been erected in Famagusta by the Anglo-Egyptian Land Company.

page 49, *line* 6. "A piece of the True Cross." This sentence should read: "professes to possess the cross of the penitent thief crucified with our Lord." . . . Whatever is the cross there now, the original was carried off by marauding Arabs in 1426. This monastery is supposed to have been founded by Benedictine monks of St. Paul of Antioch after the fall of the Principality of Antioch in the thirteenth century.

CHAPTER IV, *page* 64, *line* 11, for "Musselmen" read "Mussulmans."

page 66. Date of the building of St. Nicolas. There is an inscription which gives the date, cut on one of the buttresses on the south side to west of the south door.

Notes

page 73, *line* 17. Date "1473" should read "1373."

page 74, *line* 16. "Armenian Church." This Church was built by the Armenian colony in Famagusta in the middle of the fourteenth century, who were fugitives driven here on the invasion by the Turks of their own country.

CHAPTER V, *page* 90, *line* 2. See note above to page 41.

page 95, *line* 15. Native plough. During the last year or two, attempts have been made to introduce a light European plough, modified to suit conditions prevalent in Cyprus, which has proved itself much superior in the work accomplished with it than the native form.

page 101, *line* 3. Prince George resigned the post of High Commissioner of Crete in September, 1906.

CHAPTER VI, *page* 129, *line* 18. For "or" read "nor."

page 137. Church of St. Nicolas. This church originally belonged to a priory, but all the other buildings have long since disappeared.

CHAPTER VIII, *page* 159, *line* 8. "Formerly, there used to be. . . ." As stated above (see note to chap. 1, page 21) a direct service is now running again between Egypt and Cyprus.

page 173, *line* 13. For "Templars" read "Hospitallers."

CHAPTER X, *page* 208, *line* 4. "625 B.C." should read "525 B.C."

page 208, *line* 6. "Ionian revolt," i.e., 502 B.C.

MY EXPERIENCES OF THE ISLAND OF CYPRUS.

CHAPTER I.

First Impressions.

I WILL commence this narrative with our departure from Port Said, as it was there we bade adieu to the twentieth century and western civilisation to set foot on an island which at once carries one back not a hundred years, but a thousand; which is still delightfully primitive in many ways, though this, of course, depends from what point of view one looks at it. Doubtless the all-pervading Cook will soon take it in hand, and introduce the comforts and luxuries tourists expect everywhere, a proceeding which will ruin the country and its natives, as it has Syria and

Egypt, and rob it of its principal charm, though the island will gain in pocket thereby.

Our journey from Tilbury to Port Said per P. and O. s.s. "Arabia" is too well known and too often undertaken to require any description on my part, so I will commence with that in the s.s. "Fortuna," in which we left Port Said on Wednesday, 27th January, 1904, at 11 a.m., bound for Larnaka.

The journey in the s.s. "Fortuna," one of a fleet of steamers trading in the Levant, of about eight hundred tons, or perhaps less, turned out a perfect nightmare.

The steering gear was always breaking down, the engines were feeble and cranky, the dirt was horrible; none of us (*i.e.*, the four Europeans on board) dared to get into the bunks except in our clothes, which we kept on as some protection against the swarms of animated nature which infested the cabins; and the food was literally cooked in engine oil, and required considerably more than ordinary courage to tackle, and for the fifty-six hours or so we were condemned to

this boat we subsisted chiefly on oranges and biscuits so long as they lasted.

The European passengers consisted of three persons and myself, the others consisting of Cypriots and Levantine Greeks. Fortunately, there are other means of reaching the island, but we did not know then what we were in for when we selected the "Fortuna," and we only did so because it was the quickest and most direct way.

We left Port Said with all sail set, to help on the cranky engines, but this had very soon to be taken in, for, to add to our sorrows, a strong N.E. gale, a typical "Levanter," sprang up with a suddenness and fury peculiar to the Mediterranean, and blew us miles out of our course. Several times it seemed touch and go whether we would turn turtle or not; and our salvation was entirely due to the protecting hand of Providence. The native passengers were terribly frightened at the fury of the elements, and their condition was certainly pitiable, crouched together on the deck, with but little protection from the oceans of water

that came over the sides, and expecting every minute to be their last. Their shrieks and groans, coupled with the noise of smashing crockery and loose cabin furniture, created a pandemonium which has given me good reason to remember the night of the 27th of January.

Except the captain, to whom we owe the fact that we ever landed at all, the crew were more or less useless; none of them could steer by themselves without the captain standing by, and in getting the anchor up they generally got one of the flukes under the keel. The Greek mate certainly missed his vocation. Selling chestnuts in the streets of London, or preferably elsewhere, would be more in his line.

On the morning of the 28th, about twelve noon, we sighted Troodos straight ahead; we ought not to have seen it at all, being a long way off on the port bow, by so much had we been blown out of our course, no allowance being made for leeway. Then we turned N.E. for Larnaka, right in the teeth of the gale, which,

after subsiding slightly during the night, seemed even worse by day, and for the greater part of the day I don't think we made two knots an hour, and sometimes no progress at all was made.

At last at 8 P.M. we arrived off Larnaka, and lay-to about 1½ miles from shore, though with no hope of landing that night, as no boat could come and take us off in that sea, there being no harbour at Larnaka, only an open and very exposed roadstead with bad anchorage.

So we had to spend another night on board, wondering if the next roll would be the last, though we had now got so accustomed to the motion that the art of balancing at an angle of 45° or so had become second nature.

The noise this night was even worse than the night before; the very engines and boilers seemed to have rolled loose, and all the drawers and cupboards in a large sideboard in the dining saloon (?) broke loose and flung themselves and their

contents right across to the other side, as if they would go through the hull, with a noise sufficient to frighten the most stoical.

About 6 A.M. the next morning, the sea having subsided somewhat during the night, a boat came off and fetched the mails, but would take no passengers. We heard afterwards that they had to bribe a crew to man the boat, though I undertake to say many an English volunteer crew could have been raised under like circumstances, not only to bring off the mails, but passengers as well. I have seen the boatmen at Jaffa take off cargo and passengers from the steamers in just as bad a sea, but they are the finest boatmen anywhere on the Syrian coast, whereas these Cypriots are the worst mariners probably in the world.

It was not long after we had an excellent opportunity of seeing for ourselves of what kind of stuff these Levantine Greeks are made. And to think that these men are descendants of the classic mariners whose

navy was once mistress of these seas. The sea round Cyprus yields a rich harvest of sponges and fishes, yet a Cypriot is far too frightened of the sea to gather it, and will lose his head completely if there is any danger. I have had proof of this when out sailing in a small boat.

About 9 o'clock in the morning, we were ordered by a signal from shore to go to a spot about six miles further up Larnaka Bay and land there, as the sea was less violent.

After going through the usual tactics of the crew fouling the anchor, and nearly running down a barque anchored near in addition, we proceeded, and accomplished the distance in about an hour.

Here the sea was a little less violent, and launching one of the ship's boats, a proceeding which took about twenty minutes, and within which time we should probably have gone down, supposing the steamer had been sinking and it had been necessary to leave it, we four Europeans and a couple

of native women scrambled into it, with the Greek mate and most of the crew to row. The native women were so frightened that they had to be literally thrown into the boat like sacks of potatoes.

The mate and the crew immediately began to argue amongst themselves and one another as to where we should try and land, each one having his own ideas on the subject.

At length we Europeans in the boat by dint of some strong language, managed to convey to them the fact that the best thing to do would be to row more or less together, and they sufficiently understood to row the boat to within about twenty yards of the shore, when, their courage deserting them, they threw away their oars, and, jumping overboard, left the boat to broach to in the surf, while the rest of us scrambled to dry land, one of my fellow passengers with one native woman hanging on to him, and I with the other, while the Greek mate, in his anxiety to save his own skin, knocked

down one of the ladies, who fortunately was rescued by a native who had rushed down from the beach before the boat turned over. Even such a landing was preferable to spending another twenty-four hours on the steamer, and we were all thankful to get on *terra firma* again.

Such were our first impressions of Cyprus.

Since the above occurrence took place, I have heard that the "Fortuna" has been sold again for one thousand pounds to a company trading in the Red Sea, and that she there found a watery grave. As a friend remarked to me, the *Dead* Sea would have been a more appropriate burial-ground.

CHAPTER II.

On the Soil and Climate of Cyprus.

BEFORE proceeding further with my experiences of the island, I will devote this chapter to its chief characteristics and physical conformation. The island of Cyprus is situated in the easternmost part of the Mediterranean, about equally distant from Asia Minor to the north, and Syria (or Palestine) to the east, and some 240 miles from Port Said. Its area is about 3,580 square miles. Measured by geological time, Cyprus is of recent formation, and its late emergence from the bed of the sea can be traced in the peculiarities of the landscape, especially in the Messaoria Plain, where numerous flat-topped hills about 200-300 feet high can be seen, on which are plainly marked the

various water levels left as the sea gradually receded; these hills mark the original level of the sea bottom, but as the water receded it washed away the lighter soil, leaving these small table-lands composed of heavier and harder material isolated.

Though I had no opportunity of personally inspecting these hills at close quarters, I was told they were rich in fossil remains, often of animals which are represented in the surrounding seas in a living state.

Cyprus may be said to consist of a broad and fertile plain, bounded by mountain ranges on north and south, and open from east to west.

This plain is about sixty-five miles long, extending from Famagusta Bay in the east to Morphu Bay in the west, with an average width of fifteen miles.

The name given to the plain, Messaoria (μέσον-ὄρος) sufficiently describes its position. It gradually rises from the sea towards the centre, where a few miles beyond Nicosia it reaches an altitude of about 650

feet, and thence falls again towards the opposite coast. The northern and southern ranges vary in their formation. The former, called the Kyrenia Hills, towards the west, and the Carpas Hills towards the east, whose upheaval was due to volcanic causes of considerable violence, as shown by the distorted appearance of the rocks, consists of a single narrow range running along the north coast, and terminating in a narrow neck which runs for about forty-five miles E.N.E. towards the Bay of Alexandretta, and probably at some distant period formed an isthmus which joined Cyprus to the mainland of Asia Minor. Its total length is about one hundred miles. This range is very precipitous on the north side, running almost sheer down into the Kyrenia Plain, which is about a mile wide, and which is better cultivated owing to the more abundant rainfall on that side, and is very bare of any vegetation, though at one time it was clothed with forests.

The highest points are about three thousand feet above sea level.

The southern face looking on to the plain is less precipitous, and in parts there run out spurs of rock and loose earth, which look like nothing so much as moraines formed on each side of a glacier; they have that same dirty and untidy appearance, and are very much the same colour.

The southern range is much loftier, Troodos, the highest point, reaching an altitude of 6,400 feet, and there are two or three other points over five thousand feet.

This range with its ramifications covers the whole of the south and south-west of the island, and descends in gentle slopes to the plain and towards the coast. It is in the south-west that vine-growing is chiefly carried on, and it is also in this neighbourhood that the chief cities of antiquity are found—Kition, Paphos, Curium, and Amathus.

The fertility of the Messaoria Plain is due to the alluvial deposit brought down by the winter rains from these mountain ranges, very similar to that deposited by the Nile when it comes down in flood, owing to the

rocks being almost bare and of a friable nature.

The climate, of course, varies according to the time of year. The rainy season is supposed to last from about the middle of October to end of February, though during the time I was in the island, March was by far the wettest month, and the rain did not finally cease till the first week in June, though it is very unusual for them to last till so late.

During the months of February and March the weather was sometimes as changeable and capricious as it is in England. When the sun was shining and a cool breeze blowing, it was ideal for working out of doors; but when the sun disappeared behind the clouds and the rain came down with a violence which would not disgrace the tropics, it became very cold and extremely unpleasant.

As an instance of the violence of the rainfall sometimes in Cyprus, about 3½ inches fell one day in December, 1905, in the course of an hour at Kythraea, and did a consider-

able amount of damage, and I have often known two inches to fall in the hour. On November 10th, 1330, and October 29th, 1859, occurred great floods at Nicosia from the River Pediaeus. Cyprus in its climate suffers from extremes. It is either drenched in water which runs to waste, or burnt to a cinder in a scorching sun.

I remember several days when the sun never showed itself at all, and the sky assumed a dull leaden aspect, with no break in the clouds anywhere, with a gale of wind blowing, no rain perhaps, but a thick mist. Owing to the above combination of climatic effects, we sometimes had to stop work, as the very high wind made our surveying instruments so unsteady, and the mist rendered it impossible to see anything with them. On these occasions it would turn very cold, and the wretched natives looked the picture of misery.

The following day would perhaps be as warm as a fine summer's day at home.

One curious thing I noticed was that

none of the numerous river beds I crossed, which were six to twelve feet below the general surface, ever had a drop of water in them even after days of heavy rain. I suppose the rain got swallowed up in the light soil before sufficient water collected to make any impression in the river beds.

On one occasion a messenger was sent out post haste from the Irrigation Department from Nicosia after an exceptionally heavy fall of rain in March, to warn us and others of floods coming down the Pediaeus River, the principal river flowing into Famagusta Bay. Not a drop of water got down the river to where we were, somewhere about Praestion, and I believe its effects did not reach beyond Nicosia.

The irrigation works which have been started within the last few years have done a lot of good in preventing valuable water running to waste, though a mistake has been made in adopting one system over the whole of Messaoria before seeing how it would work; and this has turned out a

partial failure in the first years of its working. Some of the older inhabitants often pointed out to me places to which the rivers had formerly overflowed their banks, though at Nicosia was the only spot where I saw any water at all in the Pediaeus River.

Like other rivers in a hot country, with a sandy soil and slight rainfall, the Pediaeus dries up very early in its existence, and the amount of water gets less as one proceeds down stream.

I cannot give a better idea of Cyprus in the summer than quote verbatim the account given by MM. Perrot and Chipiez in their book, "History of Art in Phœnicia and its Dependencies." It fully bears out my experience of it.

"In June the rains finally cease, and for four months (and sometimes more) there is not a single shower. The heat is then terrific, especially in the great central plain, whence the sea breezes are excluded by the barrier of mountains on the north and

south. This season is hotter in Central Cyprus than in Lower Egypt, at Nicosia than at Cairo. The heat of the Nile Valley is tempered by the abundant evaporation from the river, and by the current of air which blows along its banks. Here there is nothing of the kind; even the north wind is rendered dry and hot by its passage over the arid plateau of Asia Minor; those from the south and east are still more completely deprived of moisture and freshness by their passage over the deserts of Syria and Africa.

"During those months the whole country is like an oven; no water flows in the river beds, the springs are dried up, all green vegetation disappears, and the plain assumes the appearance of a desert. Men, animals, every living thing die of thirst; all business is transacted in the early morning and late evening. At high noon there is nothing but sleep; all nature waits and pants for the first storms of autumn.

"In antiquity this insufferable heat was

tempered by a higher cultivation and by the existence of vast forests."

The average temperature with the thermometer in the shade under a verandah about thirty feet above ground, in Nicosia during the month of July, is about 106° F., and the maximum recorded (in the shade) 115° F. I leave the reader to imagine what the temperature in the sun must be out in the Messaoria, where there is nothing to afford any welcome shade except a native hut, with the above figures before him, which are official, taken at a place over four hundred feet above sea level.

Since the island has become British property, the Cyprus Government are doing their best to re-afforest the mountainous parts of the island, which will have a beneficial effect on the climate in inducing more rain and in tempering the great heat.

They are much hampered by lack of funds, and in the difficulty of protecting the newly planted trees from the herds of goats who eat up any green which deigns to

show its head above ground, or from the native who, only considering his own immediate wants in the shape of firewood, cuts down any wood on which he can lay his hands.

In antiquity Cyprus was famous for its woods, and the ships which it built complete from "truck to keelson" without going abroad for any necessary materials. Even the tar was supplied from its pine forests. But here, as elsewhere in the East, man has only thought of himself and not of his future descendants, and has miserably wasted the capital Nature so bountifully provided for him; and the destruction started by man has been hastened by countless goats and swarms of locusts.

It is surprising to see the ingenuity which goats will display in order to get at the lower branches of trees which are just out of their reach. Two, standing on their hind legs, and facing each other, will often prop themselves up by their front feet placed against one another for mutual support.

It is a remarkable fact that not only were the mountain ranges covered at one time with a dense forest, but also the Messaoria plain, so that it was with difficulty cleared for cultivation, and now, except in a few gardens, and round Nicosia, there are hardly a dozen trees in the whole Messaoria.

Cyprus was also celebrated for its minerals in the times of the Romans and Phœnicians, especially for its copper, which word is derived from its name, the mineral being known to the Romans as Aes Cyprium.

According to Strabo, the most valuable mines were worked on the northern slopes of Olympus, but the site has not been identified; and except a small mine at Limni in the extreme west of the island, none are worked now.* Silver was also mined in ancient times.

The great central plain is in many parts marshy and unhealthy, and, indeed, the whole interior of the island suffers much

* Since the above was written this mine has been abandoned.

from unhealthiness, and is subject to fevers of a peculiarly dangerous description.

From earliest times Cyprus has been known as a pestilential country in summer, however delightful it may be in winter. Even in winter the climate is trying and very enervating; the sun by mid-day is very warm, and the early mornings, evenings, and nights are very cold, so that there is a very big range of temperature within the twenty-four hours, that is, taking the maximum in the sun and minimum at night, the temperatures to which one may be exposed. And one often gets that very trying combination—a roasting sun and a bitterly cold wind blowing across the snow on Troodos, or from the very extensive snowfields on the Taurus range in Asia Minor.

The mosquitoes, which flourish all the year round in some parts of the island, are as bad, at least in point of numbers (so I have been told by those who have been in both places), as those found in W. Africa, though the malaria does not take so violent

a form, and except in the case of the troops quartered at Larnaka, from Egypt, at the time of the occupation in September, 1878, who were exposed in a particularly unhealthy spot, I have not heard of any fatal cases among Europeans. Modern writers who have often been in the island only for a month or so in the winter, say that for people who live regular lives and take ordinary precautions, Cyprus is not only healthy but pleasant. That may be true, *given Troodos in the summer, which is a point most people omit*, but occasions arise when one cannot go and live upon Troodos in the summer, but has to stop in the unhealthy plains, and cannot take all the precautions necessary to guard against contracting fever, however strong the desire to do so may be; and the fact that such precautions are necessary, condemns the country as unhealthy.

The natives, as the result of many generations living in the island, may be more or less immune from the bites of mosquitoes. Ophthalmia is very common, as indeed it is

all over the Levant, and the country seems to swarm with blind beggars, many of whom are licensed by the Government, and one will often thrust into your hand a dirty and well-thumbed book, setting forth in Greek and Turkish his claims on your charity.

This disease is propagated by the flies, and is particularly bad in the autumn or late summer in the vine-growing district, and one often sees children with their faces covered with these flies, making little attempt to brush them off.

Another form of fever is sun fever, brought on by over-exposure to the sun, though its effects pass off in a couple of days or so. Bathing before the sun is low in the horizon is another cause of it.

Another danger is to get soaking wet in a tropical downpour of rain, and for your clothes to dry on you afterwards in a roasting sun.

I remember reading in a book called "Excerpta Cypria," in the Club at Nicosia, passages collected from all sources relative

to the island and its history from the earliest times, and the one fact which impressed itself on *all* travellers and visitors was the awful heat and fever.

Martial says, "Infamen nimio calore Cyprum," and this is just as true to-day as when it was written.

In the Guildhall Library there is, I believe, a copy of a report written by Cook in the year 1878, when the island was made over to Great Britain, which speaks of it as anything but a health resort, with the result that Cook has not since ventured to exploit the island for the benefit of the tourist. It is, without doubt, the most unhealthy place in the Mediterranean. At one period it was most thickly populated. Salamis alone had about a quarter of a million inhabitants; now the population is very scanty, and it is only since 1878 that it has begun to increase again. Massacres and earthquakes alone could not have accounted for the diminution of the enormous population that once thronged the Messaoria Plain.

What has become of them? Their ghosts could answer; meanwhile it must remain a problem at present unsolved, though I think emigration to a better clime may be one answer.

Two chief curses of Cyprus have been (and of these one still is, and probably always will be) locusts and drought. The former have been practically exterminated by a system invented by an Italian gentleman, M. Mattei. Screens are erected and pits dug across the path of the swarm of marching locusts. As they come to the screen, they hop along it until they fall into the pit, their escape from which is arrested by traps consisting of strips of zinc. By this means their numbers have been so diminished, that latterly catching them in a large net, by sweeping it over the ground, is considered sufficient for keeping them in check.

As Cyprus, unlike Syria and Asia Minor, has no inexhaustible supply of water from snow-covered mountains, irrigation works can do but little to cure the curse of drought,

for the simple reason that even in winter the rivers have very little water with which to supply them. It is recorded that in the third century of the Christian era the island was almost depopulated by a drought, which lasted seventeen years. In fact, taking everything into consideration, it is a wonder, not that Cyprus is as desolate and poor as it is, but that the entire island is not as barren and destitute of life as the Sahara, and the fact that it is not is owing to the almost superstitious belief in a Divine will of the Cypriot, who, looking upon all fortune, good or bad, as sent by a higher power, waits on for the fat years to come.

Cyprus exhibits this rather curious, in fact anomalous condition: it is a country with a small rainfall, but is plentifully supplied with subterranean springs. The Cypriot is very intelligent in finding springs, and where a large supply is required will dig a chain of wells connected by a subterranean channel. The windlass one often sees over the mouth of a well is of a very primitive, but quite

efficient, form. In shape it is like the frame of a box-kite, with four or six cross-bars, over which the rope passes, held in place by a frame at each end, and has no handle, but is turned by simply clutching each cross bar.

CHAPTER III.

Larnaka.

THOUGH, as related in the first chapter, we ourselves had got to shore at last, we had to make shift without any luggage till such time as the sea moderated sufficiently to allow the steamer to discharge its cargo and remaining passengers, which it was able to do the following morning.

Meanwhile, we took refuge in the only hotel at Larnaka, The Royal, which is one of the best in the island, and one of the few places where people visiting the island, who are unable to stay with any of the English residents, could put up at. There are other good hotels at Nicosia (the Armenian) and Limasol; the former I consider the best in the island. The proprietor does, as far as

circumstances allow, his best to please his guests; the latter is anxious to please, but lacks experience.

One author who has visited Cyprus, and has written a very interesting account thereof, says, "Until the tourist comes to it (Cyprus), it is idle to expect that conveniences for his reception will be provided."

I am inclined to reverse this statement and say you cannot expect tourists, who visit a country for pleasure, to come to a place where comforts such as tourists require nowadays are lacking. Provide sufficient conveniences (after the plan of the Swiss mountain hotels) and decent means of communication, advertise the fact, and he will come.

When we retired for rest that Friday night the gale was still blowing with but slightly abated force, and I well remember the extraordinary inky blackness of the sky in the south-east, which seemed to portend further gales; but lo! during the night, with a suddenness which scarcely seemed natural, the storm abated, and when

LA SCALA MOSQUE, LARNAKA.

Nau

we got up the following morning we saw a cloudless sky and brilliant sun, and the s.s. "Fortuna," in company with one or two other steamers which had arrived in the early morning, discharging their cargoes, floating on a sea like a sheet of glass.

On several occasions later I often noticed how gales of wind would arise in the twinkling of an eye, when previously it was quite calm, and as suddenly cease.

Larnaka stands on the site of the ancient Citium, which is very probably the Chittim of Numbers, a Phœnician town. The old town of Larnaka proper is only a comparatively modern one, having come into existence after the conquest of the island by the Turks; it is only old compared with the part by the sea-shore, called the "Marina," which is the chief port and commercial centre of the island, and which did not become important till piracy ceased to exist in these waters, thanks chiefly to Great Britain. Now Larnaka, which lies about a mile inland, wears a semi-deserted appearance, and there

are several large houses rapidly falling into ruin where the foreign consuls formerly resided. It contains a mosque, a large Latin convent with a spacious church attached, and two smaller Greek churches. One of these, the Christo Poleidissa, has a very quaint old door adorned with curious, very Indian-looking carving, and over it a wonderful painting of the Virgin and Child executed about the middle of last century. The carving is spoilt, however, by being filled up with whitewash, and, consequently hardly shows to advantage in the photograph I took of it. Both Turks and Christians have an unhappy habit of smothering everything in whitewash, and the beautiful carving and tracery in the porch of San Sophia, in Nicosia, is almost entirely hidden from view under its many coats of paint. The church attached to the convent is a very large one, built about 1843. It contains some good paintings by Italian artists, particularly one of John the Baptist, dated 1878, and signed Cherubini. There are also other

DOOR OF GREEK CHURCH IN OLD LARNAKA.

Mau

pictures of about the same date of St. Antony (?), and of the Virgin Mary.

The new town of Marina is built close along the sea-front, there being little or no tide to allow for, and one can almost dive from the balcony of a front room in the hotel into the sea.

About 2½ miles south-west of Larnaka lies the Salt Lake, some two square miles in area.

There are two theories as to the formation of the salt, which is collected and heaped up in quantities of several tons in the summer and sold for about 1¼d. for three pounds. One theory is that the sea water filters through the sand and fills the lake, which in the summer months is evaporated quicker than the supply can percolate through, thus leaving a thick coating of salt over the soil. The other theory, which is the one I consider most probable, is that the soil is already impregnated with salt, and that the water in it is originally fresh water, brought there by a stream which is fed by the winter rains, and

that this evaporates during the dry season and leaves behind the salt which it had taken into solution from the soil. In support of this opinion, I may mention that in the Messaoria Plain a few miles outside Famagusta, where the soil is very low-lying and marshy, when the rain has evaporated after a heavy shower, the ground becomes white as if covered with hoar-frost, owing to its being heavily impregnated with salt.

Another fact in support of the latter theory is that the lake near Limasol also dries up in summer, leaving a coat of salt over its bed. As this lake is above the level of the sea, and is very shallow, the salt cannot be deposited by the sea water percolating through the sand, and must therefore be inherent in the soil.

This salt forms a large item in the yearly tribute paid to Turkey, of which I shall have more to say later.

At the edge of this lake stands the Khalati-i-Sultan Tekye. (A Tekye is a Turkish mosque to which a convent of Dervishes is attached). This shrine is a famous one in

THE KHALATI-I-SULTAN TEKYE, NEAR LARNAKA.

Main

Cyprus, and all Mohammedans are supposed to visit it before leaving the island bound for Mecca. There lies buried Umm Haram, daughter of Milham, a descendant of the Prophet. She, accompanying her husband on an expedition to Cyprus, fell off her mule, broke her neck, and died, and where she fell, there she was buried. This occurred in the year A.D. 649. The Mohammedan era dates from A.D. 622.

About 1½ miles west of Larnaka, in a field not far from the road leading to the salt lake, lies below the ground level a sepulchral chapel of Phœnician origin. It is called by the natives the Hagia Phaneromene, and is held in great veneration by them, lights being continually kept burning before a primitive stone altar. The chapel is not built by burrowing and leaving the natural rock to form the roof. This sepulchral chapel consists of a vestibule and a covered chamber. The former is at present much filled up with débris and earth.

It is impossible to say whether it was always below the surface of the ground (the huge stones of which it is built were all brought to the place by human agency), or whether the earth about it is the result of years of accumulation. The roof is formed of two huge masses of stone. It is wonderful to think that after all the centuries that have passed since this chapel was first erected, with what labour, by its Phœnician builders, it is still a place of pilgrimage for the Greek peasants, who seek the place as an oracle, like as their early ancestors sought the temple of Venus at Paphos. Its chief interest lies in the enormous stones of which it is composed, and one wonders how its builders ever got them into position, particularly the one forming the roof of about twelve to fifteen feet span, cut in the form of a flat arch, which appears to be the largest.

The old fort, built by the Turks in the early seventeenth century, is now used as a prison and police barracks.

MOSQUE IN LARNAKA.

NOT FOR LOAN

Some twelve miles w.s.w. of Larnaka, is the mountain of the Holy Cross, or Stavrovouni, as its native appellation is, on the summit of which is a monastery of the same name, which professes to possess a piece of the true Cross, which is regarded as a wonder-working eikon, and also part of the cross of one of the thieves crucified with Our Lord, supposed to have been brought here by Helen, mother of Constantine the Great.

This mountain, which is about 2,200 feet high, marks the south-eastern termination of the Troodos Range.

It rises a solitary peak from the surrounding country, and is a conspicuous landmark for ships making for Larnaka. In fact, in our case in the "Fortuna," it was entirely to this mountain that we owe the fact we ever made Larnaka at all, we having got so much out of our course, the captain had only a very hazy idea as to what part of the island we were heading for when we first sighted land.

Famagusta Harbour is protected by a natural reef, in which there are only one or two openings which will allow ships of any size through. On the shore of Famagusta Bay is erected a big post; to get through this reef, a ship has to get this post in line with the peak of Stavrovouni.

Except in the comparatively cool weather, the haze due to the heat is so thick, that the peak cannot be sighted from Famagusta for a large portion of the year, but the steamers find their way through the reef by other landmarks more conspicuous.

Larnaka is supplied with water brought from springs about seven miles to the westward. The aqueduct, which brings this water, was built in 1745 by the liberality of a Pasha, Abu Bekr, who left money for the purpose. The illustration shows this aqueduct at a point about three miles from Larnaka, where it crosses, in a series of about thirty arches, the valley at the foot of which is situated the Salt Lake.

One of the sights of Larnaka is an

THE ABU BEKR AQUEDUCT, NEAR LARNAKA.

extraordinary mirage, which daily appears (in winter months) from about 8 A.M. till sunset off Cape Pyla, thirteen miles due east. This mirage, which only disappears when it is actually raining at Cape Pyla, takes the form of a very real-looking island about a mile off the shore with trees on it.

My explanation of it is that it is the reflection of the promontory of Cape Greco, about twelve miles further east, as this is the only object which could be refracted above the horizon, and a point about a mile south of Cape Pyla is exactly in line with Larnaka and Cape Greco. The extraordinary point about it is the fact that it is *always*, except as stated above, visible, whether there is bright sun at Larnaka or an overcast sky.

CHAPTER IV.

Famagusta and Salamis.

AFTER all our belongings had been landed from the steamer and we had negotiated the customs, we bade adieu to Larnaka, and set off about 10.30 A.M. for Famagusta.

Our vehicle was a comfortable carriage, an old French diligence, probably from Egypt, drawn by a mule and two rather wretched horses, and driven by a coal-black North African negro, attended by a small boy whose duty it was amongst other things to repair the harness with bits of string when occasion arose.

The carriage road makes a very circuitous route going north from Larnaka to Kouklia, where it joins the Famagusta-Nicosia road,

and then S.E. and again N.E. before it arrives at Famagusta, making the distance thirty-one miles. About three miles outside Larnaka the direct road turns off to the right, by which the distance is about twenty-four to twenty-five miles; but as this is not a macadamized road, it is only used by the native bullock carts, and by anyone riding.

Kouklia is made a half-way stopping place, and here we stay about twenty minutes to rest the horses, and we ourselves get out to stretch our legs.

Kouklia is quite a pretty village, a tribute that one can hardly pay to any but very few villages in the Messaoria, the great majority being a mean collection of mud huts unrelieved by greenery of any kind, with pariah dogs and dirt as their principal characteristics.

Thanks to the neighbouring irrigation works, Kouklia is fortunate in having a stream of water, and in consequence possesses some pretty gardens and trees.

Soon after leaving Kouklia, the plain gets broken up by small hills, about a hundred feet high; even this is a pleasant change from a monotonous and wearisome dead level.

These small hills consist of bare friable rock, everywhere perforated out with holes and crevasses, showing they were once washed by the sea, in fact they looked as if the sea had only left them yesterday.

A curious point about these hills is that they do not rise above the general level of the plain, but the ground itself sinks so that the tops represent the real level, and looking from Famagusta one sees only an absolute level without any suggestion of hills.

When the road gets out of this depression on to the plain again, the walls of Famagusta burst into view, with the Cathedral of St. Nicolas (now a mosque) towering above all, making, probably, the finest example of a mediæval fortified town to be found anywhere.

FAMAGUSTA FROM THE SOUTH.

NYGU

Famagusta and Salamis.

Famagusta is on the site of the town built by Ptolemy Philadelphus (B.C. 285-247) which was known as Arsinoe. Later this town became known to the Franks as Famagusta, and to the Greeks as Ammochostos. The town as it now stands was built by the Christians some eight hundred years ago from the ruins of Salamis, which lies about five miles to the north of Famagusta. About A.D. 1300, it was fortified by Henri II. of the House of Lusignan, and seventy-three years later, in the reign of Pierre II., was taken by assault by the Genoese, not to be restored to its former rulers till nearly a hundred years later in 1464. Famagusta was the only place where the Genoese ever gained a permanent footing in the island for any length of time.

In 1489, Caterina Cornaro, Queen of Cyprus, and last reigning representative of the House of Lusignan, abdicated in favour of the Republic of Venice, at which date it passed from the hands of the Royal House of Lusignan.

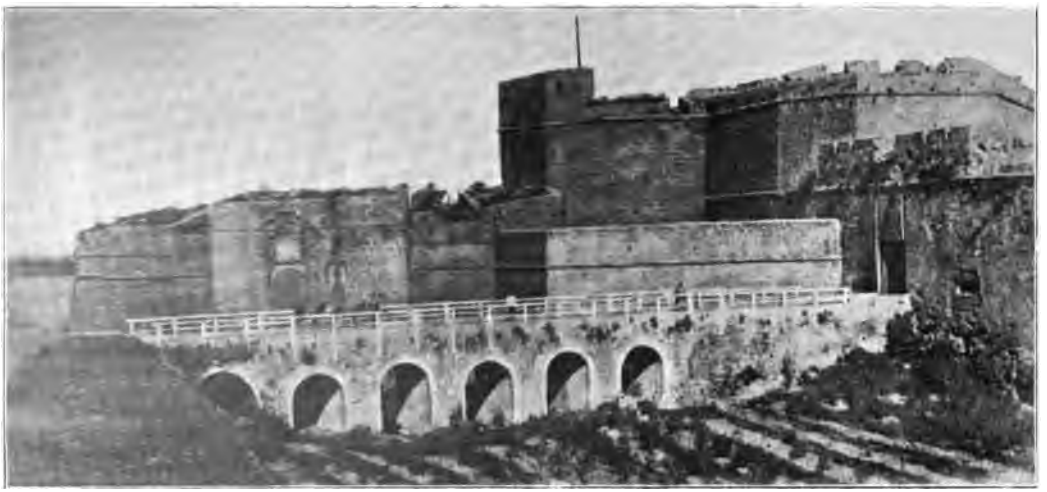
Between 1498 and 1544 the Venetians built the fortifications much as they are to-day.

There are only two entrances into the town; one from the harbour gate, and the other by a causeway over the moat through the land gate on the south side. The latter entrance is not the original one, which was through a bastion a few yards to the left of the centre of the illustration.

At the north-east corner of the town, overlooking the entrance to the harbour, stands the old castle or citadel, separated from the rest of the fortifications by a moat, now dry. One of the bastions of this citadel is called Desdemona's Tower; it was there Shakespeare laid the scene of the smothering of Desdemona by Othello.

Tradition says that this tower was the headquarters of the Venetian governor of Cyprus, Cristoforo Moro, 1506-1508, who was the Othello of Shakespeare.

The walls round Famagusta are very massively built of solid stone, carefully



LAND GATE AND CAUSEWAY OVER MOAT, FAMAGUSTA.

Main

squared and very finely jointed. I estimated their thickness at about eighteen to twenty feet, increased at the bastions to about thirty. The material, limestone, was quarried out of the rock outside the perimeter of the walls, thus forming a moat, the bottom of which is about fifty feet from the parapet of the walls, and averaging about forty-five feet wide.

In the corner bastions are vast subterranean works, with steps and passages leading in all directions; magazines, storehouses, armouries, and all the complete appliances of a fortified town and arsenal.

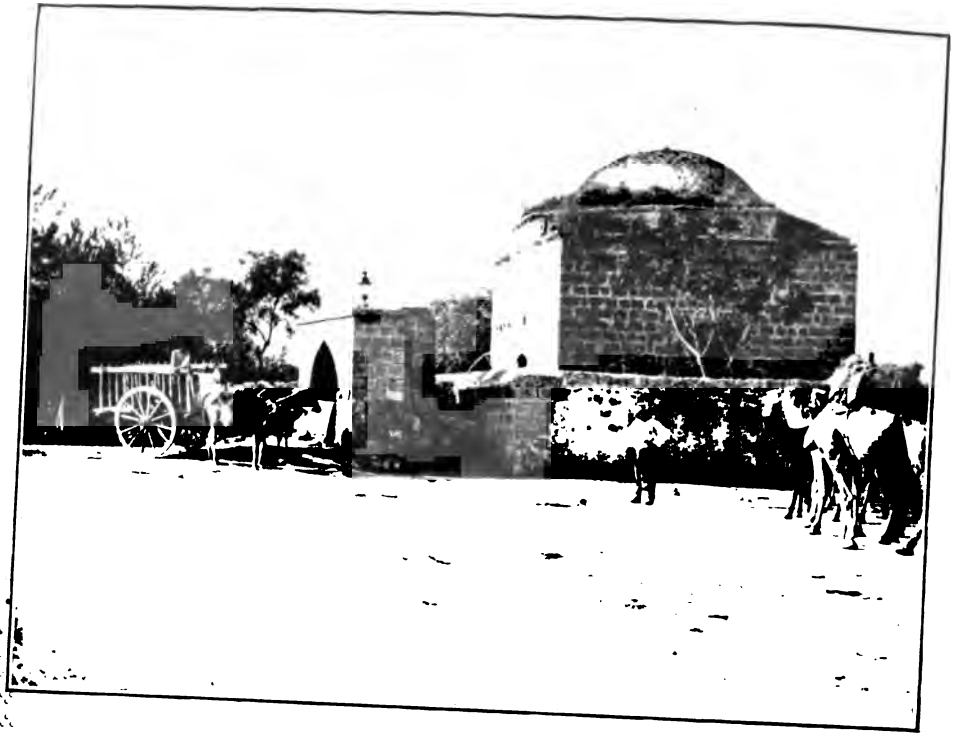
The moat was formerly a perfect breeding ground for mosquitoes before it was pumped dry and planted, though part of it on the north side is still a swamp. The unhealthiness of Famagusta is to a great extent due to its being so enclosed by high walls, and also to the extensive swamps caused by the overflow of the Pediaeus River.

Part of the walls on the south side show signs of later and inferior handiwork; this

may probably be due to some repairs made by the Turks after the bombardment of 1571.

The author of a "Winter's Pilgrimage," in speaking of Famagusta, expresses some fear as to the fate of the sea wall facing the harbour, in connection with a threatened act of vandalism on the part of the authorities in throwing down this wall in order that the stone and area thus formed may be used for purposes of the railway from Famagusta to Nicosia. I am glad to say no such act of unjustifiable vandalism has been committed, and I can reassure his readers on that point. Three openings have been made in this wall to give access to the quay wall of the harbour, which have in no way detracted from its appearance.

In the construction of the railway no stone of antiquarian interest was allowed to be disturbed in any way, and any stones removed from the wall by the harbour authorities to facilitate access by the trains bringing material for the construction of the harbour from the



TOMB OF LALA MUSTAFA, FAMAGUSTA.

New

quarries outside, were carefully marked and replaced in their original position.

The chief glory of Famagusta is the famous siege by the Turks from 1570 to 1571, about eleven months. Its defence by the Venetians was one of the most gallant recorded in history, and they finally succumbed, not to the battering of the Turk, but to hunger.

The hero of the defence was Mark Antonio Bragadino; Mustafa was the Turkish general who conducted the siege, and he lies buried in a large tomb just outside the walls of Famagusta.

Bragadino negotiated surrender on condition that the remaining defenders were to be given their lives and possessions, and safe conduct to Crete.

After peace was signed, Bragadino, accompanied by his captains and bodyguard, unarmed, paid a visit to Mustafa in his tent, who received them courteously, and praised them for their gallant defence. Then, as they were retiring, Mustafa raised a question as to the Turkish prisoners taken during the

attack. Bragadino said he had none, whereupon the Turk accused him falsely of having murdered them while negotiations for a surrender were proceeding, and commanding his soldiers to fall on them, murdered his bodyguard, and submitted him and his captains to most awful torture and insults before finally putting them to death. Mark Antonio Bragadino was flayed alive, and his skin taken to Constantinople. Thus fell Famagusta, and with it all Cyprus into the hand of the Turk, who for almost exactly three centuries ruled it as ill as only the Turk can. Under Turkish rule, Cyprus fell to its lowest ebb, and is only now, since the British occupation in 1878, beginning to slowly revive again, and were it not for the annual tribute which is paid to Turkey, and which hangs like a millstone round its neck, it would be well on the way to equal, if not eclipse, its former prosperity.

As an instance of the wealth of the island in bygone times, one church, that of SS. Peter and Paul, which, being further removed

HARBOUR GATE, FAMAGUSTA. EXTERIOR.

Mau

from the effects of the bombardment, and having suffered less from earthquakes, is the most complete now standing, is said to have been built as a thankoffering by a Greek merchant out of the proceeds of a single voyage to Syria. It is, I am sorry to say, used as a grain store, a desecration which, under a Christian government, should not be allowed.

Many of the other partially ruined churches both here and in Nicosia have been desecrated by being put to uses for which they were never intended, and though the Turks are to blame for this, now that the island is once more restored to a Christian power, it is only right that their founders, who were Christians, should be respected in their monuments.

The gem of Famagusta is the Cathedral of San Sophia, built 1300—1312, as a *Latin* Cathedral, when it was dedicated to St. Nicolas. Since the Turkish occupation, and up to the present day, it has been used as a mosque, and this again is an anomaly which, did Cyprus

belong to any other Christian country, would not last for a day. The cathedral at Nicosia has suffered a similar fate. That the two principal churches in the island, which once contained a bishop's throne, should still continue to be in the hands of the Turks, who do not constitute twenty-five per cent. of the total population, seems scarcely reasonable. One can only hope that this state of things will be rectified in time, though I suppose the country has not yet had time to get rid of the influence of three centuries of Moslem rule. Famagusta is now a desert dotted with the ruins of grand buildings, military and ecclesiastical, reduced to mere shells by the Turkish bombardment of 1571, and also by earthquakes, which in earlier times were often very severe, making a melancholy though picturesque wreck of its former grandeur. On its occupation by the Turk, the Christians were driven out, and the Latin Cathedral of St. Nicolas was appropriated as a mosque. The gates were closed every night at sunset, and no Christian even of distinction was

HARBOUR GATE, FAMAGUSTA. INTERIOR.

Mau

allowed to enter Famagusta except on foot, as became a representative of a conquered faith. On their expulsion from Famagusta, the Christians built themselves a new town about a mile to the south in which to reside, namely, Varosha (Turkish word meaning a suburb). Varosha is one of the principal centres in the island for the manufacture of native pottery, jars, water-bottles, etc., and large quantities of it are exported from Famagusta. The clay used is of a porous nature, and the water-jugs act admirably as water-coolers. At the present day Famagusta is only inhabited by a mere handful of Turks, and its dead and deserted streets are a contrast to the crowd and activity in the bazaars of Varosha.

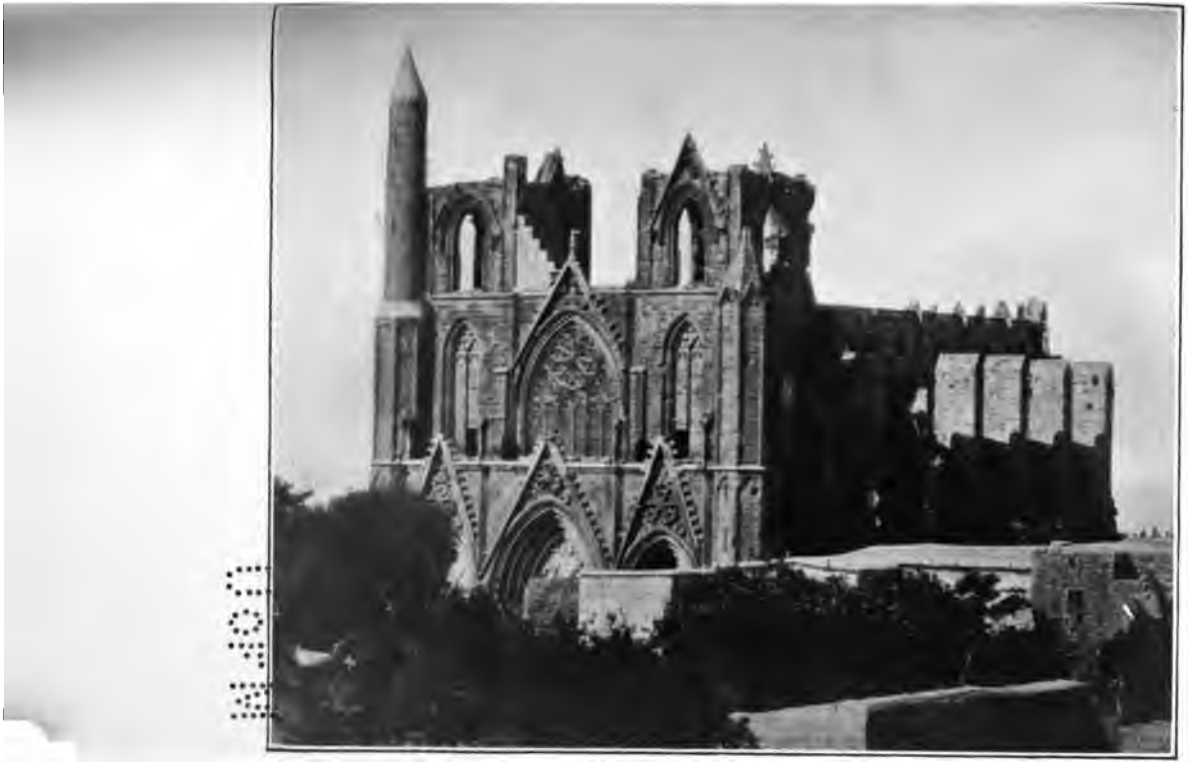
Until fairly recently, the whole town was littered with the stone cannon balls fired into it by the Turks during the siege three centuries ago, and in the courtyard of the old Lusignan Palace, built by Guy de Lusignan, 1192-94, now used as a police barracks and prison, there are hundreds of them stacked

into piles, and used as borders to flower-beds, etc. There is a saying, "Where the Turk sets his foot, there will the grass not grow," but here in Famagusta this is reversed, and everywhere grass, and in some scattered places barley, grows amongst its streets and empty walls.

Several of the smaller churches were turned into baths for the comfort of the Turk, who, wherever he goes, must have his Turkish bath. In earlier days, when the Musselmen were more numerous in the island than they are now, whole woods were destroyed mainly to supply fuel for their baths.

It is said that during the height of its prosperity, Famagusta counted as many as three hundred and sixty-five churches within its walls. This, I consider, must be a great exaggeration, as there could not possibly be room for that number within the area enclosed by the walls, whose perimeter is only about 2½ miles, to say nothing of its civil and military buildings.

At the present day there are the remains



ST. NICOLAS, FAMAGUSTA. WEST FRONT.

Main

of about thirty churches still above ground, of which the principal ones are: St. Nicolas, SS. Peter and Paul, St. George of the Greeks, St. Anne, St. Catherine, Church of the Nestorians, St. Francis, Carmelite Church of St. Mary, the Armenian Church, and about eight others whose names I have been unable to find out or which have not been identified.

Allow an equal number whose foundations still exist, and which have not yet been dug up for export, and, I think, most of the available "building plots" in Famagusta have been accounted for. Certainly many of them are no bigger than a chantry chapel in any of our cathedrals, but allowing for that, I think two hundred was about the greatest number of churches that could possibly have existed in Famagusta at any one time.

Nearly all the churches still standing show remains of the frescoes with which they were adorned, and some of them are wonderfully perfect to this day, exposed as they have

been for so many generations to the weather. For this we must thank the dry climate and the artists, who in those days knew how to mix paints which would last. I will now proceed to describe some of the principal civil and ecclesiastical buildings of old Famagusta, which must have made it one of the most beautiful and wonderful fortified cities in existence during the Middle Ages.

The Cathedral Church of St. Nicolas.

(*Vide* Enlart, Vol. I.)

The first building that attracts the attention of the visitor from whatever point he approaches Famagusta, is the magnificent Cathedral Church of St. Nicolas. It rises, a monarch amongst the ruins of Famagusta. Though nearly equalled in length and breadth by the churches of SS. Peter and Paul, and St. George of the Greeks, it is considerably loftier. It was built between the years 1300 and 1312, and Enlart states that during the first eight years of its construction, work on it proceeded very slowly.

EAST END OF ST. NICOLAS.

Mau

In plan, St. Nicolas consists of a nave, with side aisles divided by pillars into seven bays, both nave and aisles terminating in semi-circular apses. The principal dimensions are: length, including apses, 173 ft., breadth, 74 ft.

The nave pillars are circular, fifteen feet in circumference, with plain circular bases and capitals, surmounted with pointed arches, above which are the clerestory windows (there being no triforium) of four lights with quatre-foiled heads. From the capitals of the pillars rise a cluster of three slender shafts, from which spring the ribs of the roof vaulting. The two illustrations, showing the west front and the east end, give a good idea of its present condition. It is wonderful that it survived the bombardment by the Turks as well as it has; its central position in the heart of the town probably accounts for its escape.

The interior is in a very good state of preservation, and the fine vaulted roof is in good repair, though its appearance is much

spoilt by the windows being filled up with very rough plaster-work.

The tracery in the great west window is as perfect as when it was first executed, and is the only one filled with glass. The Lusignan Kings of Cyprus were crowned Kings of Jerusalem at St. Nicolas from the time of Huges III., 1269, till Jacques II., 1460. In 1546, and again in 1568, Famagusta suffered severely from earthquake shocks and cyclones, which destroyed large pieces of the walls; the buttresses and pinnacles of St. Nicolas suffered greatly from these visitations. Rough repairs were hastily made; the prosperity of Venice was on the wane, and all money was required for strengthening the fortifications against the expected attack of the Turks. In 1571, the Turks ejected its rightful worshippers, and turned it into a mosque, changing its name to Santa Sophia. The religion of the Mohammedans allows no furniture in their mosques, so the interior of the building looks very bare and naked.

CHURCH OF SS. PETER AND PAUL, FAMAGUSTA.

Not for loan

SS. Peter and Paul.

This church is situated a short distance to the west of St. Nicolas, near the Lusignan Palace. It was built during the reign of Pierre I. (1359—1369), by a certain merchant of Famagusta, Simon Nostrano, from the proceeds of a single voyage to Syria. The interior is very similar to that of St. Nicolas, except that the clerestory windows are much smaller, and only consist of one light, and the church is wider in proportion to its length. All the windows being filled up, one has to leave the door wide open to be able to see anything at all of its interior.

It is further spoilt by having a wall built across it to divide the barley and wheat, it being now used as a grain store. As will be seen by the illustration, it is a very severe and plain structure outside, and its very massive construction probably accounts for its present good state of preservation. It lacks the airy grace and embellishment of St. Nicolas. Of this church, Enlart says:

"In spite of its massive structure and sound appearance, the Church of SS. Peter and Paul was much disturbed during the earthquakes of 1546 and 1568. It was at one of these dates that part of the flying buttresses were added, and others were built to support the aisle walls on the south."

The Turks also converted this church into a mosque about the year 1600, and added a minaret, the base of which appears on the left of the illustration.

St. George of the Greeks.

A short distance south of St. Nicolas, in the heart of what was the Greek quarter in Famagusta, stands the remains of the Church of St. George.

It replaced a very small Byzantine building which stood almost on the same ground, but which was not destroyed, but incorporated in the south wall of the present church, of which it became an ante-chapel.

This chapel probably contained the body of Saint Epiphanus, formerly Bishop of

RUINS OF ST. GEORGE OF THE GREEKS.

Mau

Non-circulating

RUINS OF ST. CATHERINE'S, FAMAGUSTA.

Salamis, which accounts for its being preserved. Enlart states that there is no document which gives the actual date of the foundation of this church, but owing to its great resemblance to SS. Peter and Paul, it was probably built at the same time. At the present day only the east and west walls are standing; the circular bases of some of the pillars, which were eight in number, in two rows of four, can still be distinguished amongst the litter of earth and stones which now cover the nave.

Both nave and aisles end in the usual semi-circular apses, and were decorated with frescoes, which can still be traced. These frescoes were executed by Italian artists, about the fifteenth century.

St. Catherine.

This church is situated a few hundred yards north-east of St. Nicolas. Enlart gives this church the name of St. George of the *Latins*, yet states that its history is unknown, and that he gives it the name

solely from a drawing executed by a certain Stefano Gibellino, about 1570. The Christians in Famagusta give it the name of St. Catherine, and give the name of St. George of the *Latins* to a church situated near the west wall of Famagusta.

The whole of the south side and nearly all the west end have disappeared. Even in its ruin it is a very beautiful fragment of Gothic architecture.

As it is situated very close to the harbour, its soft stone is much eaten away by moisture brought by winds blowing off the sea, and one wonders how much longer this frail structure will last. Its construction is attributed to the latter half of the thirteenth century.

St. Francis.

This church belonged to a convent of Franciscan Friars, which was one of the most important religious establishments in Famagusta. It lies to the north of the courtyard of the Lusignan Palace, from which

RUINS OF ST. FRANCIS, FAMAGUSTA.

Non-circulating

CARMELITE CHURCH OF ST. MARY, FAMAGUSTA.

it is separated by a narrow street. Only a fragment of the choir and a portion of the nave wall at the south-west corner are left. It only consisted of a nave of three bays and a choir of one bay.

It is stated that this convent was in a prosperous condition at the beginning of the fourteenth century, Henri II. specially favouring it, and had a secret passage built leading from his palace to the church.

The climate seems to have been disastrous to the inmates of the convent. Even during a year when there was no special epidemic, nine died between the months of July and December.

When the Genoese took Famagusta in 1473, the Franciscans had greatly declined, and no further mention is made of them after 1500.

Carmelite Church of St. Mary.

This church stands near the extreme north-west corner of Famagusta at the foot of the ramp leading to the walls.

It is roofless, but the north, east, and west walls are standing, and the greater part of the south wall. It was richly adorned with frescoes, traces of which can still be seen. Its plan is similar to that of St. Francis, consisting of a nave of three bays without side aisles, and a choir of one bay. It was built about 1350 from the proceeds of the charity which Prince Thomas received while on a visit with Pierre I. to the various courts of Europe. The frescoes were executed by Italian artists in the fourteenth and fifteenth centuries.

Not a stone's throw away on the north side of this church stands the remains of the Armenian church. It is very small, consisting only of a nave of but one bay, and an apse for the choir.

Church of St. Anne.

This building is situated some couple of hundred yards south of the Carmelite church, close to the west wall of the fortifications. This may have been the church belonging

RUINS OF ST. ANNE'S, FAMAGUSTA.

Nov

Non-U

CHURCH OF THE NESTORIANS, FAMAGUSTA.

to the Maronites of Famagusta, though Enlart says he has been unable to find any historical documents which point to that fact. Locally it is known as the Maronite Church. It was built during the early part of the fourteenth century. It is quite a small edifice, consisting of a nave of two bays and an apsidal choir.

Small though it is, it is beautifully proportioned. Immediately over the west door (see illustration) is a row of projecting corbels, which probably supported the roof of a porch which stood in front of the west door. Above that again, just below the two openings in the west tower, are three projecting corbels, repeated over the buttresses at the side walls at the same level. These were used, according to Enlart, for carrying flagpoles. Like most of the other churches, this one also was decorated with mural paintings.

Church of the Nestorians.

This church is situated in the same

quarter as the two former, about 150 yards south-east of the Church of St. Anne. It is this building which is locally known as the Church of St. George of the *Latins*.

In plan it consisted of a nave of three bays terminated by a semi-circular apse, and it had originally two side aisles of only two bays, however, and therefore shorter than the nave. The end wall with doorway leading into it of the south aisle can be seen in the illustration, with the shadow of the palm trees on it. Each aisle also terminates in a semi-circular apse.

It is curious to note that the western door into the nave is without any moulding or ornamentation whatever, while the door into the aisle is comparatively rich in this respect. Both doors are surmounted with a large rose window, the tracery of which is unfortunately entirely destroyed. The flat tower, or belfry, pierced with two openings, marks the west end of the north aisle, or lateral nave; the south aisle would be similarly embellished. The fact that these side naves

FAÇADE OF LUSIGNAN PALACE, FAMAGUSTA.

Mall

were thus treated at their western ends, while the central nave was not so adorned, and thus made more conspicuous, seems to point to their being constructed at a later date.

It is decorated with paintings of Italian and Syrian workmanship, dating from the fourteenth to fifteenth centuries.

The Lusignan Palace.

Enlart states that the date of the foundation of the Royal Palace in Famagusta is unknown, but it is attributed to Guy de Lusignan, 1192.

The remains that are left standing to-day represent the palace as rebuilt by the Venetians. The two illustrations, one taken from the square in front of St. Nicolas, showing the façade at the entrance, and the other, taken in the courtyard, show all that is now left of it. In 1489, when Cyprus became Venetian property, the palace was the residence of the governor, and was practically rebuilt during the sixteenth century.

It suffered much during the bombardment by the Turks, who did nothing to repair it, but turned it into a konak or police barracks, and it is still used as such.

The Castle or Citadel.

This stands, a fort within a fort, overlooking the entrance to the harbour on the east side of the town. Two sides of its walls are included in the general fortifications, the other two face inwards towards the town, from which they are separated by a moat.

The illustration shows two of the towers of the Castle, the south wall, and entrance to the moat. The bastion in the foreground with the Venetian Lion of St. Mark is called Desdemona's Tower. The origin of this I have mentioned earlier in this chapter.

From the corresponding tower facing the sea, there runs out a kind of fortified jetty terminating in another bastion, rectangular in shape, from which was let down the

THE CASTLE, FAMAGUSTA, SHOWING DESDEMONA'S TOWER.

Mali

massive chain which effectively closed the entrance of the harbour against the enemies' ships.

This chain can be seen in the museum at Famagusta. Its links, as far as I can remember, were about a foot long, and four inches wide.

It is difficult to explain clearly how the Castle lay with regard to the harbour, and how the latter was closed by the chain across its entrance, without a plan of the town. The entrance to the Castle is from the quay, passing between Desdemona's Tower and the low wall on the left (see illustration), turning sharp to the right, under an arch over which there is another Venetian Lion of St. Mark.

I have now described all the principal objects of interest in Famagusta; there are several other ruins of churches which I have not mentioned, though most of them are small. To convey an accurate impression of what Famagusta is like at the present day would require a large volume to itself,

copiously illustrated, and a far abler pen than mine.

Salamis.

The site of ancient Salamis lies about 5½ miles to the north of Famagusta, near the mouth of the Pediaeus river, and is the most desolate imaginable, given over to rank weeds and grass; its harbour choked up with the encroaching sand and mud brought down by the river. Shapeless mounds of earth and stone are now all that is left to view of its ancient temples and buildings. The regulations about excavating on the sites of the ancient cities are so absurdly strict that private enterprise in this direction is totally discouraged, yet the Government will do nothing themselves, being, as they are the first to allow, much too poor to go digging for antiquities.

It is interesting to note here the remarks of MM. Perrot and Chipiez, with regard to such explorations of the ancient cities of

Cyprus as have been carried out by private individuals, and the total discouragement of such enterprise on the part of the British Government.

They say:—"If excavations had been undertaken in the same spirit as those of M. Renan, in Phœnicia, and with equal resources, it is likely that important remains of those buildings would have been found, or, at least, that their plans might have been recovered. Even now, and in spite of the confusion caused by those whose chief aim in exploring was the collection of things for sale to museums, systematic researches directed by a thoroughly trained architect would, perhaps, have good results, and we can only express our surprise that the British Government, now absolute master of the Island, in which it has *forbidden all private enterprise* of the kind, should have so long delayed its thorough exploration."

This, unfortunately, is just what has happened. Much as we are indebted to Cesnola and his contemporaries for their private

enterprise in adding so much to our knowledge of the antiquities of Cyprus, their excavations were undertaken more as "treasure seekers," with a view to selling their wares in the antiquity market, than to a scientific exploration of the sites of the ancient cities, with the result that our knowledge of them is principally a matter of guess-work.

The search for antiquities is still subject to the Imperial Ottoman Regulations of March, 1874, by which one-third of the objects found is assigned to the Government, one-third to the owner of the soil, and one-third only left therefore for the finder.

A regulation such as this is not encouraging to anyone to put themselves to considerable trouble and expense in unearthing the treasures which lie buried in the soil, when they are only rewarded to the extent of one-third of their find!

And so the treasures of Salamis, which lie many feet below the surface, must remain a closed book until a more enlightened

policy prevails. Ninety per cent. of the treasures which have been unearthed from the sites of the ancient cities of Cyprus were found *before* the Island came into our possession, while the Turk still ruled in the land. Recently a new regulation came into force by which anyone who had any antiquities in his possession was to declare them, or have them confiscated, and permission must be obtained to take any out of the country. As about the only objects of interest which a traveller could take away with him are small figurines, lamps, wine-jars, etc., which are found in the ancient tombs, of no great intrinsic value, this regulation seems rather strict.

I am quite aware they are trying to form a museum in Nicosia by subscriptions and some slight monetary grant from the revenue, and one of the old churches in Famagusta has been requisitioned as a museum for local finds, but both collections are kept locked up, and it requires consider able energy to get hold of the key, and I

don't suppose a dozen people see either of them in the course of a year.

The British Museum has carried on a certain amount of excavation at Salamis with funds bequeathed by a private individual, and a very fine bull-headed capital has been procured, and may now be seen in the room containing the Elgin marbles in the British Museum. One side of it has been restored.

One long street, perhaps the "Bond Street" of Salamis, has been laid bare; columns, capitals, and stones lie about in confusion, as they were thrown down in the great earthquake of A.D. 342, which shattered Salamis to its foundations.

Cesnola mentions that he spent a great deal of time and money on the site but with no satisfactory results.

The legend as to the foundation of Salamis is as follows. Teucer, son of Telemon, king of the Island of Salamis, was refused a home with his father on his return from Troy because he had not prevented the

suicide of his brother Ajax. Teucer, therefore, with his companions set sail for Cyprus and selected this site for a town, and in affection for his native island called it Salamis.

Its subsequent history according to Cesnola, from whom I quote (page 199), is thus :—

"Of the history of Salamis almost nothing is known till we come to the time of the Persian wars, but from that time to the reign of the Ptolemies it was by far the most conspicuous and flourishing of the towns of Cyprus. Onesilus seized the government of Salamis from his brother Gorgos, and set up an obstinate resistance to the Persian oppression under which the island was labouring about B.C. 500.

"In the end he was defeated by a Persian army, and fell in battle, and it was about this time, if not in consequence of this defeat, that the dynasty of Teucer was for a period removed from the government of Salamis."

After this period, a Tyrian usurper by

name Abdemon, aided by the Persians, seized the throne, but a revolt headed by Evagoras, who was of the line of Teucer, restored Salamis to the Teucer dynasty. It seems that it was during the reign of Evagoras that Salamis attained its most flourishing and powerful state. Evagoras died B.C. 374.

"The next period of interest in the history of Salamis was when, on the partition of the Empire of Alexander the Great, Ptolemy and Antigonus each made extraordinary efforts to obtain Cyprus. Ptolemy was represented by Menelaus, who held Salamis."

The leader on the other side was Demetrius, son of Antigonus. Menelaus trusted to the fortifications, but his opponent constructed an enormous moving tower, mounted on four great wheels, capable of containing over two hundred men.

This colossal engine, known as the "Helepolis" or city-taker, was 150 ft. high by 75 ft. wide, constructed in nine stories.

By the help of this engine and battering rams, Demetrius made a breach in the wall,

but the defenders managed to set fire to the tower during the night. Thereupon Demetrius was obliged to fall back upon his fleet, and in the naval engagement which followed was victorious, and Menelaus was obliged to surrender, B.C. 307. From this point in its history, Salamis gradually lost its former prosperity and greatness. A large part of it was destroyed during the revolt of the Jews in the time of Trajan, A.D. 117, when they massacred the Christian inhabitants to the number, it is said, of over 200,000, more than the present population of the whole island. In the year A.D. 332, it was destroyed by an earthquake, when part of it disappeared bodily into the sea. It was, however, rebuilt by the Emperor Constantine the Second, and its name changed to Constantia, in his honour. This city, in its turn, was destroyed by the Arabs in A.D. 648, and, with its fall, disappeared all that was left of the once prosperous city of Salamis.

Salamis was the spot where Paul and

Barnabas landed in Cyprus, A.D. 47, "to preach the Word of God in the synagogues of the Jews," and from thence they went through the island to Paphos, where the Roman deputy (Cyprus being at that time a Roman province), Sergius Paulus, resided. Here St. Paul smote with blindness the Jew, Elymas, a false prophet, in the presence of the Roman deputy. From Paphos, Paul and Barnabas sailed to Pamphylia in Asia Minor.

When Paul suggested a second visit to Cyprus to Barnabas, who was a Cypriot and a native of Salamis, they fell out with one another owing to Paul's objection to another disciple, John, accompanying them. Thereupon Barnabas went alone to Salamis with John, and tradition says his body was found upon the spot where now stands the Church of St. Barnabas, a short distance north-west of Salamis, with the Gospel of St. Luke beside him.

To this day are standing the remains of an aqueduct, parts of which are still in use,

which brought water to Salamis from Kythraea, about twenty-six miles distant at the foot of the Kyrenia Hills, which proves that Kythraea was then, as it is to-day, specially favoured by Nature in its supply of water.

CHAPTER V.

On the Natives and some of their Customs.

On our arrival at Varosha my companion and I put up at the only available hotel, which went by the high-sounding name of the Victoria Hotel, kept by a certain Georgios Papadoupolos, a name which signifies a son of a priest, and which seemed to be a very common one among the natives, though I don't suppose all their ancestors were priests.

For meals we went to a restaurant, rather a dark and cavernous place, kept by a native who had formerly been cook in the household of a former District Commissioner, and was reputed to be one of the best in the island, and we found him quite satisfactory. He was a personage of enormous

dimensions; I wonder why cooks are nearly always of such ample proportions.

The chief difficulty we had with him was to get any breakfast before 9 o'clock in the winter months, when we required to begin work early.

We always told him the night before when we wanted breakfast, but even at 7.30 we generally found the whole town still fast asleep, and had to go to his house and rattle on the windows and door to get him up.

These people seem to get their time entirely from the sun, and because it does not rise till 7 in January, or thereabouts, it's quite useless attempting to start the day before 8.

In Cyprus, on the shortest day, the sun rises almost exactly an hour earlier and sets an hour later than in England, and on the longest day the converse is the case, so that the winter days are longer and summer days shorter than further north. The period of dawn and twilight is, of course, very

much shorter, and as the sun sets behind the Carpas Mountains in summer, the Messaoria Plain is in darkness almost before the actual time of sunset.

In summer the natives start work at 4 A.M., sleep during mid-day, and work again in evening as long as the light lasts; in fact, in the towns they never seem to go to bed at all at night.

I remember seeing a funeral procession in Varosha one day. The procession was headed by a Greek priest, chanting, and a couple of small boys swinging censers, followed by a man carrying the lid of the coffin shield-wise, then the coffin containing the dead, with a shroud over it, attended by members of the family of the deceased and professional mourners, all making enough noise with their wailing to waken the dead. It took nearly half an hour to go through the bazaar, about a quarter of a mile, all the shops closing while it passed.

As soon as the natives got wind of the fact that a railway was going to be

constructed in the island, the resident engineer was immediately inundated with applications for work thereon, quite irrespective of what trade the applicants followed. I remember one, a barber, offered to cut the hair of and shave all the navvies employed (on construction) at so much a head. Another who offered his services, I forget exactly in what capacity, but quite outside the range of engineering in any form, as a special inducement for his claims to be considered, mentioned that he had an orphan father and mother, two sisters, and a brother dependent on him. I wonder he didn't add all his cousins and aunts while he was about it. On a later occasion, during the construction of the earthworks, in a deep cutting some old coins were found, of nothing but antiquarian interest, but in an incredibly short time the rumour spread all over the island that sufficient wealth had been discovered to pay for the construction of the railway several times over.

On February the 10th we experienced a

slight earthquake shock. It wasn't sufficient to displace anything of any consequence, though the natives rushed out of their houses and fled from the bazaar as if the earth was going to swallow them up. It would not indeed require a very severe shock to bring down their flimsy mud-brick huts. They seem, however, to get perfectly panic-struck on the slightest pretext. The shock lasted about half a minute, and was just strong enough to disturb the adjustment of the surveying level I was using.

The 18th was observed as the first day of the feast Kourban Bairam among the Turkish population of Famagusta and Varosha; they spent their time promenading along the mile of road between the two places, dressed in their Sunday best, some of them arrayed in brightly and elaborately embroidered shirts and vests and bright-coloured stockings. The Greek portion of the community in the large towns, who consider it the "thing" to copy European dress, generally forsake the picturesque native

costume for Whitechapel slops, and their women-folk look perfect frights in awful native versions of Paris fashions of ten or fifteen years ago; though I am glad to say that this craze for aping European customs and manners is at present confined to the larger coast towns, and there only among a certain class, middlemen and shopkeepers, and in the more remote villages in the interior of the island the natives are unspoilt and hardly changed from their earliest ancestors in their mode of living.

To realise this, one has only to go out into the Messaoria and watch them ploughing. Their ploughs are nothing more than a stick with an iron shoe to it, which doesn't do more than scratch the surface of the soil, and in consequence does not root up the thistles and bulbous weeds which thickly cover the ground, drawn by a couple of oxen, or sometimes a donkey and an ox. They cut the corn with a sickle, thresh it with a board studded with flints underneath, drawn by oxen over the corn, on which

sits or stands the driver, exactly as carried out on "the threshing-floor of Ornun the Jebusite;" and the old Biblical injunction, "Thou shalt not muzzle the ox that treadeth out the corn," is faithfully observed. This extremely primitive method of threshing greatly reduces the value of the grain in foreign markets, owing to it becoming mixed with stones and dirt from the threshing-floor, and which can only be separated afterwards at great trouble and expense. Besides this, there is a great waste of the straw, owing to much of it being ground to a powder, which is, of course, unfit for use for either cattle or horses, and before giving one's pony a feed of barley, it has to be carefully passed through a sieve to get rid of this powdered straw, which would be injurious to the animal.

To give an idea of how slow this operation of threshing is, a pair of bullocks thresh about eight kilos per diem (kilo=a bushel). This threshing board does more than merely separate the grain from the

NATIVE PLOUGHING WITH OXEN.

Mau

ear (the treading of the oxen is sufficient for that purpose), it also tears up the straw into small pieces for use as fodder. It consists of three planks joined together lengthwise by cross pieces, and studded underneath with flints; one end is turned up like the runners of a sleigh, to admit of attachment to the yoke of the oxen.

Winnowing is also a very slow operation, as it can only be carried out when the day breeze has set in. Sometimes this would not arise till after 10 A.M., and would die down soon after 4 P.M., and as all work ceases for an hour, at least, at mid-day, this only allows about five hours in which to carry on the operation while the wind blows steadily from one direction. The grain and straw is pitched up into the air with wooden shovels, when the wind carries off the straw further than the grain, and so separates them. The grinding is done between a couple of stones, and the bread finally baked in an oven made of mud and clay, in the form of a gigantic beehive.

In fact, I don't suppose Abraham, or even Adam, prepared his daily bread, from sowing the seed to baking, any differently than these Cypriots do at the present day.

Another example of their primitive methods is shown in their sakyeeahs or water-wheels, used to raise water from the wells for irrigating their gardens, generally known as a Persian water-wheel, the same as used from the earliest days of water-works. It is generally from six to eight feet in diameter, and consists of two roughly made rims of wood joined together, so as to make a wheel with a wide circumference, round which is hung a chain of earthenware buckets, which hold about 2½ to 3 quarts, but this hardly represents the amount each bucket discharges when it finally reaches the top of the wheel.

The wheel is worked by the simplest form of gearing, consisting of wooden pegs, engaging at right angles to one another.

The motive power is generally a mule, blindfolded, at the end of a twelve to fifteen

foot pole, so hitched up that it is impossible for it to go off at a tangent.

The efficiency of the whole contrivance is something very small indeed.

Sometimes old kerosene tins take the place of the earthenware buckets.

These tins are used for every conceivable purpose—for buckets, flowerpots, boiling water in, carrying home purchases from the bazaar, and a hundred other uses.

The native beehive is also a very simple and primitive contrivance.

It consists of an earthenware cylinder about thirty inches long by about nine inches in diameter. Both ends are closed up by an earthenware cover, one provided with a small opening for the bees. Where there are many of these hives they are piled up in rows, and look like a battery of small field ovens. When it is required to secure the honey, the cover at the back end is removed, and smoke blown in, the bees escaping by their usual entrance in the front cover. The hives are protected by a rough shed, open only in front.

Their pitchers and water jugs are made on just as primitive a potter's wheel as in the days of the Patriarchs, and of just the same shape, and the prototype of Rebecca can be seen at every village well. These pitchers are of a graceful shape and quite plain, and as such are pleasing to look at, but when they attempt fancy shapes or ornamentation of any kind upon them, the result is distinctly barbaric. Their ideas of art, as shown in those articles of domestic use on which they practise it, are, to say the least, extremely crude, and words fail me to convey to the reader any impression of the truly awful lithographs emanating from Germany, which, under the disguise of pictures, adorn the walls of the more pretentious native huts; I can only leave them to the imagination.

Events in the late Turko-Crete war, which finally led to the appointment of Prince George of Greece as High Commissioner under the Powers, furnish the chief subject of these lithographs, the portrait of Prince George figuring very largely in them.

Events have not proved this step to be an unqualified success; Crete is still in revolt, and Prince George has been canvassing Europe with a view to its annexation to Greece, to which it geographically belongs, aspirations which also hold ground in Cyprus.

Certain political busybodies in Cyprus, who think they will further their own prospects thereby, and will get rewarded by some appointment to a fat post, constantly preach this doctrine of annexation to Greece, whom they look upon as the mother country, though such is mere assumption on their part. The villagers are sensible of the benefits they have already received under British rule, and they are not by any means politicians, and only desire to be allowed to till their lands in peace.

This, however, brings me to a point which I think should receive more attention at the hands of the authorities than it does, and is a strong point in the arguments of those preaching annexation to Greece as

bearing witness to the trend of public opinion, though I do not think it has such significance as that.

I speak of the practically universal use of the Greek flag on all occasions when there is any excuse for flying flags. The Union Jack as the symbol of authority is almost unknown; in fact, about the only occasion on which I saw it was at the Custom House at Larnaka, and at the Harbour Master's office at Famagusta, and the residences of the various District Commissioners.

At fairs, festivals, and on holidays, you will see the Greek flag everywhere, and perhaps one example of a travesty of the Union Jack among a hundred of the former. In any case, supposing we do retire from Cyprus, which is not at all likely, considering what Great Britain has done for the island, under the terms of the convention made with Turkey in 1878, it must go back into the hands of its former rulers; and when the mass of the people realise this, I think we shall hear less of annexation to Greece,

as being a contingency fortunately not very likely to mature.

It would also be a crime on our part to plunge Cyprus again into the ruin and hopelessness which Turkish misrule spells, and out of which it is only now slowly being raised.

These Hellenistic proclivities of a certain portion of the inhabitants, and all the absurd talk they give rise to, would be easily squashed if the Government of the island was to adopt a firm attitude in the matter, and point out how futile their aspirations were, and even embarrassing to the Government of the Hellenes. But like many other questions not necessarily of burning importance, but still worth attention on the part of the authorities, a policy of *laisser faire* is considered good enough.

As an instance of what this policy may lead to in more serious questions, I quote the following which I heard from a person who happened to be a witness of the proceedings.

A concert was given one evening in Limasol, and as one would rightly expect in a country under the British flag, the British National Anthem was printed at the foot of the programme. When, however, the programme was finished, it was thought better, considering what the audience consisted of, *to omit this item and substitute the Greek anthem instead.* I will leave the reader to make what comment he likes on this, but I consider it was an act of gross disloyalty towards our Sovereign, and if such had occurred in a German or French colony or protectorate, those concerned would have been very soon brought to answer for their conduct.

The people who composed the audience at this concert must not be taken as by any means typical of the natives of the island. I am glad to say they are not; most of them are Greeks and not Cypriots, that is to say, Levantine Greeks such as are found all over the Levant as merchants, middlemen, shopkeepers, café proprietors,

etc., and I think their character is pretty well known, at least to those who have visited these parts.

Personally, I cannot say truthfully I ever discovered a single good quality in a Levantine Greek. One has only to glance an instant into his face to read his character. Stroll through the bazaars of any of the large towns in the evening; every café will be a gambling den. During the late Græco-Turkish war, a party of perhaps a hundred or so started off from Cyprus to take arms under the Greek flag against the Turks. Most of them were dead drunk when they embarked, and in excess of patriotic (?) zeal fired off most of their ammunition before they were out of sight of land, and eventually returned in a very short time without ever having set foot in Greece. And this is the type of individual who is most zealous in spreading the propaganda of annexation to Greece by gossip in the bazaars and hours of fruitless debate in his clubs. Comment is needless.

The real natives, however, are kindly disposed towards the English in the island, and the visitor need have nothing to fear at their hands provided he behaves himself; in fact, I would far rather travel in its most remote parts than visit some of the slums of our big towns in England.

They are, however, not averse to murdering one another should occasion necessitate (murder being a rather too frequent crime), arising perhaps from some old family feud in which the participants have probably no direct concern, or from the desire to be rid of some really bad character whose presence in a community is not desirable.

Hitherto, in speaking of the natives, I have described them as being divided into Turks and Greeks. The Christian population is not, strictly speaking, Greek at all. Many generations of residence in the island has rendered them a separate race, and the only thing Greek about them is their language and their religion, which is that

of the Greek Church. It would be more correct to say the population consists of Turks and Cypriots.

The former are descendants of the invading army of Mustafa which seized the island three centuries ago, and who elected to stay on as colonists.

They are rapidly diminishing in numbers and in wealth as compared with their Christian neighbours, being disinclined to work, and even less energetic, and prone to fatalism. As an instance of this disinclination to work on the part of the Turk, during harvest-time round Nicosia, we used to see acres of corn belonging to a Turk, still standing and rapidly spoiling, while that belonging to a Cypriot was being cut and gathered in, simply because the former wouldn't trouble himself, and couldn't get it cut for him because all were engaged on their own land. As a rule, the Turks live in villages by themselves apart from the Cypriots, and it is only in the larger towns one finds representatives of both faiths.

The remark above that the native Christian religion is that of the Greek Church, brings me to a rather interesting point. The Church of Cyprus recognises all the forms and ceremonies of the Orthodox Greek Church, but it is at the same time an independent Church. The Archbishop of Cyprus is acknowledged by the other bishops, who are Metropolitans, as Primate, and is not subordinate (except in so far as he is of his own free will) to the Patriarch of the Church at Constantinople. This independence was recognised at the Council of Ephesus, A.D. 431.

We generally found that the Turkish houses in the villages were larger and better built, and had stone floors so that they could be easily cleaned out by swilling with water, a process we found very necessary when we had to make one our headquarters for the time being.

We of course had our own camp beds and cooking appliances.

Our arrival and departure was always

made the occasion for the inhabitants to collect, from the "mukdar" (or mayor) downwards to the smallest infant, in solemn conclave round the house selected as our temporary residence.

We always gave a couple of days' notice by messenger to the "mukdar" of a village of our arrival, and it was his duty to prepare a house for us, and quarter its owners elsewhere.

On one occasion we found rather a second-rate house had been selected, where we saw a better one, and were informed that the "mukdar" had previously quarrelled with its owner and did not dare to ask him to rent it to us.

On our departure the owner of the house would sprinkle some incense in a small charcoal hand brazier, and solemnly walk round us and the bullock cart containing our goods and chattels, several times swinging his brazier. This is how they welcome the coming, speed the parting guest, and guard him from the eye of the "evil one."

Our servant on these occasions would make himself extra smart (that is for him, being generally in the last stages of disrepair, and nothing we could do would induce him to mend himself, though he had the means to do so, but was too lazy), in order to impress the onlookers. His strong points in his outward garb were a pair of leggings, generally put on wrong, and an old khaki coat, of which he seemed too proud to wear at any other time. This man was recommended to us as knowing English, and it was solely on that account we kept him, as neither our groom or cook knew a word; but as a sample of his English, I should advise the reader to select any words out of a dictionary at random, write them down, and then read them off backwards. By dint of a great deal of pantomime and some practical illustrations of our meaning, we managed to convey to his very dull brain what was required.

As a sample of a native of very different

calibre, another man working on the survey didn't know a single word when we started, but in a fortnight understood at once what he had to do by signs, and at the end of six months could talk almost fluently; this man was well above the general average in intellect, as the other was certainly below it, but we found that the natives generally were fairly quick to understand the action of pantomime.

As a sign of some slight increasing prosperity of the island within the last twenty-five years, practically every village has rebuilt its church, though at the expense of buildings of antiquarian interest, which furnished the most handy quarry, with the result that the visitor will find nothing of interest in the ruins of the ancient temples which once made Cyprus famous. This is much to be regretted; but they were given a bad example by the Turks, who, when they were in possession, used Famagusta as a quarry, and exported its ruined churches in the form of stone blocks to Egypt.

It is probably not generally known that Alexandria is practically old Famagusta rebuilt in Egypt. Famagusta was the quarry which supplied Alexandria with stones of convenient shape and size ready for building into place. The breakwater which protects Alexandria Harbour was largely built in this way; and at the present day in Famagusta many natives may be seen digging everywhere as if for gold, unearthing the foundations of its ancient churches for export at one piastre each. Of course, no stones above ground are allowed to be touched; but it is astonishing what enormous quantities there are below the surface.

What a history these stones could tell. First quarried from their native rock to build the palaces and temples of ancient Salamis, then repeatedly razed to the ground by attacking enemies and the forces of Nature; and, finally, when Salamis was deserted, used to build the fortifications, churches, and palaces of Famagusta, to

be in their turn ruined, and used again to raise a city on a foreign shore. I daresay many of the stones which witnessed the siege of Alexandria in '82 had also withstood the batterings of the Turk three centuries before at Famagusta. I remember at one place—Gaidhoura—where they were rebuilding their church, they were erecting the walls of the new church round the old one, so that the latter could be used until the new one was finished.

The Cypriots are good masons, and their churches are well built, and the decoration and carving round windows, doors, on capitals of pillars, is often good, chiefly in the form of curious beasts and gargoyles.

But go inside and see their attempt at art with the brush, as exemplified in the decoration of the walls and the reredos. One can see some terrible examples in the village churches in Switzerland of daubs of paint and tinsel, but these are even worse and more barbaric in their crudity; there are no seats for the congregation, but some

very rough ones, more like high boxes, are provided for the officiating clergy.

When we were at Prastion, we rode out one Sunday to a place called Piyi, about five miles to the north, to see some rock-cut tombs which are marked on the map.

As the map was made some twenty years ago, and did not show existing roads and paths, and the natives could not assist us, we were unsuccessful in finding them.

From Prastion we went to Augustina, about 11½ miles, a distance which took the bullock carts conveying our belongings about 7½ to 8 hours to accomplish, as their average speed is not much more than 1½ miles per hour.

At Augustina, about twenty-two miles from Famagusta, one day we had a row with our cook over the question of his remuneration, though this had been settled before we left Famagusta, and as he could get provisions cheaper in the villages than in the large towns, he was really doing better, and what he required from Varosha

was brought by the weekly messenger with the mails.

We naturally refused to increase his wages until at least we got back to Famagusta, and he as promptly left us, but not quite relishing a walk of twenty-two miles back to Varosha, he returned in the evening in time to cook our dinner. The fact that our cook returned in due time reminds me to say something of how these Cypriots refresh the inner man. The native food consists chiefly of olives, beans, onions, bread, cheese, and vegetables. I never saw a Cypriot eating butcher's meat; probably they are too poor to afford the luxury of beef and mutton, cheap as the latter is, and the quality of the mutton is excellent, and lamb delicious, which is remarkable, considering what miserable pasture the sheep are fed on. Beef is scarce and of a very poor and tough quality, probably obtained from some bullock whose days at the plough have come to an end. Certainly, except in the winter months, the climate does not

induce one to eat much meat, and the great scarcity of fuel is probably another reason why the natives eschew meat and other, what we should call, "cooked food." While on the subject of food, and as there are numerous Mohammedans in Cyprus, the following story, which accounts for the fact that they do not cut the throats of fish or locusts before they cook and eat them, may be of interest.

Mohammed, while killing his meat one day, happened to be sitting by the edge of a lake. When it came to the pig's turn to be slaughtered it squeaked so that Mohammed was frightened, and the pig escaped. In his fright Mohammed dropped his knife, and in its descent into the water, the locust cut its own throat, and the knife struck a fish that was swimming below the surface of the water. So Mohammedans cannot eat the flesh of pig because it escaped, but may eat fish and locusts without killing them in their orthodox way by cutting the throat.

Like all Orientals, they like to spend a long time in coming to terms over a purchase, and bargaining is one of their strongest points.

If you wish to buy anything, the owner will name a price he knows is too much, and will expect you to bargain with him till you bring the price down to a reasonable value.

If you are selling, it is best to name the lowest you will take at once. The purchaser will offer you something less; he will go away protesting you are trying to rob him; he will return later, perhaps the next day, offer another few shillings, and will repeat this operation till the bargain is concluded.

When the proprietor of the hotel at Varosha sent in his bill for three weeks' use of two bedrooms, it was a truly wonderful document, which I am sorry to say I did not keep. Its composition, which I think had been undertaken by his son, who had a slight smattering of English obtained at school, was remarkable, so much so that we returned it, with a request

for its revision both in wording and amount, as it was more than we could fathom.

In due course a slightly revised edition was produced, which, however, was still beyond our comprehension, and which we returned with a similar request as before. After that the proprietor himself came and threatened us with divers penalties of the law if his bill was not paid. We explained to him by means of an interpreter that he was mistaken if he thought we were going to pay the prices of the Carlton for the accommodation of an hotel in Cyprus, and eventually eased his conscience to the extent of about thirty shillings each.

We noticed in some of the native huts cabalistic signs roughly painted on the walls. These, we were informed, were for the purpose of effecting a cure in the case of illness in the family, and were supposed to be most efficacious. A primitive form of Christian Science! In the case of a Turk being ill, they use more drastic measures, bagpipes and tomtoms being brought into

play, a proceeding which is also repeated on feast days and marriage festivals, and which gives one the impression of being in some far-away Zulu or Somali village.

May the 30th is celebrated by the Greek population as the date of the mythical birth of Venus of Paphos, when those who dip or are dipped in the ocean in the early morning are supposed to increase their personal charms thereby.

The men are, as a rule, tall and handsome, but the women very rarely so, and, after the age of sixteen or thereabouts, it is impossible to say what age they are. A woman who looks at least fifty is probably only half that age.

Concerning the women of the island, I came across the following extract from an old number of "Temple Bar" of 1883, and I think there is a good deal of truth in it.

The article in question quotes from a book called "British Cyprus," though when and by whom written I do not know :—

"Speaking of the women in the island, the

author says, at nine or ten years of age the girls are lovely, but in the after years, when comeliness is needed most, much of the beauty disappears, and, in fact, fades altogether. Fine eyes remain, but contour, colour, bloom, expression all depart. The Moslem females seem to understand their fate. If their sisters of the Greek faith were as knowing as they, they too would glide about the streets and market-place veiled. A Christian woman bares her neck and face, a Moslem shows us no more than a pair of sparkling eyes. No man looks twice at the retreating figure of a Greek, though she is habited in pink and amber and all the bright colours of the East, but every one turns and gazes at the gliding mystery of a girl in white whose face is shrouded from view."

This rapid ageing and loss of good looks is due to the hard life and work they undergo, and also to early marriage.

Another point which strikes the visitor to Cyprus is the general dowdiness of the native women in their dress. Whereas the men, as

NATIVE COSTUME WORN BY THE CYPRIOTS.

a rule, were more or less tidy in their picturesque and sometimes gaudy costume, the women seemed to care nothing for their personal appearance. They seemed smothered in several petticoats and skirts thrown on anyhow, underneath which baggy trousers like "bloomers" are worn, the whole topped by a kind of jacket cut to fit all sizes and figures.

Buttons are generally conspicuous by their absence, pieces of string and tape usually taking their place.

Both sexes wear coarse, rough boots, which extend up to the knees as a protection from the thorns and thistles which grow in profusion everywhere, especially in the Messaoria. The soles, made of several layers of leather, are about an inch thick, studded with huge nails, the heads of which are about the size of a half-sovereign. It would be difficult to devise a more clumsy footgear.

June 22nd and the following three days were made the occasion of holding the principal annual fair at Famagusta, when all the

people come from the surrounding villages, bringing their ponies, mules, donkeys, sheep, cattle, camels, etc., for sale, and swarming in hundreds all over the place. The pandemonium of hundreds of these animals was frightful, mules and donkeys contributing the most noise.

I never realised before what noise a donkey could make if it really tried until I heard one in Cyprus.

At nightfall, instead of returning to their villages, the people simply went to sleep where they were, and we had scores of them underneath our bedroom windows, using the walls as convenient props, and we had to keep on closing the shutters at which some inquisitive camel had thrust in his head.

We found the servant problem very acute in Cyprus, though other people's experiences in this respect may not have been quite so bad as ours were. At any rate, within six months we had three different cooks, and finally none at all, and four different servants, two of whom decamped in the middle of the

night after about three days' service, one of them returning later, saying he had been ill, which we found out was shamming, and demanding a week's wages.

This gentleman, who was a Turk, was very soon sent about his business. Servants generally we found lazy and untidy to the last degree, and our groom was the only one who remained faithful to us, and did as much work as any of the others combined, though I heard later that he eventually fell into the evil ways of the others, and had also to take his departure.

CHAPTER VI.

Kythraea and Nicosia.

KYTHRAEA is, with the exception, of course, of Nicosia, the largest village in the Messaoria.

It is a long straggling place, extending about three miles up a valley which leads to the foot of Pentedactylon, watered by a stream generally led in an aqueduct, which gives the place its fertile and green appearance even when the rest of the country is burnt up.

One soon notices the signs of increased prosperity which Kythraea enjoys over the less fortunately situated villages in the Messaoria.

The houses are much larger, often two storied, some with glass in the windows and

BUFFAVENTO ON LEFT. PENTEDACTYLON ON RIGHT.

KYRENIA HILLS FROM NICOSIA, LOOKING NORTH ACROSS THE MESSAORIA PLAIN.

Not for loan

with tiled roofs, and the inhabitants are more well-to-do.

There are several acres of gardens planted with vines, olives, and mulberry trees, and the whole place reminds one very much of a Swiss town in the Rhone valley. Kythraea is also a centre of the dyeing industry, and nearly every other house has a dark-coloured stream issuing from it across the road.

This indigo dye is the predominating colour scheme in both men's and women's garments, even down to their boots, and what woodwork in their houses they paint at all is always blue.

There are numerous flour mills in Kythraea, worked by water-power supplied from the stream which runs through the village, and corn is brought here from considerable distances for grinding, to be taken back again as flour.

The object which took us through Kythraea was the ascent of Pentedactylon, a mountain with five peaks spread out like the fingers of an open hand, as its name implies.

Though not the highest in the Carpas Mountains, it is the most conspicuous as it stands out some distance in front of the main range, and is not in line with the other peaks. Its altitude is 2,400 feet. Buffavento, which lies further to the west, nearly due north of Nicosia, is 3,200 feet, and is the highest point in this range.

Pentedactylon is, however, by far the most difficult to ascend, the last eighty feet or so being like the wall of a house, and too smooth to afford any hold for hand or foot. We might perhaps have been more successful if we had tried it on the north side, and we did manage to get over an arrête between the fourth and fifth fingers on to the north slope, but, owing to the clouds descending and covering everything in a mist, we had to beat a retreat, and our native servant, who came from a different part of the island, had never been in the mountains before, and so was unable to assist us as to the way to the summit.

In this arrête we discovered a hot air vent from which a stream of warm air was issuing;

KYRENIA GATE, NICOSIA. INTERIOR.

Mau

Mail

KYRENIA GATE, NICOSIA.

there was no steam or visible vapour of any kind, it did not extinguish a lighted match, and one could breathe it with impunity. We could not find out either in Kythraea or Nicosia any one who knew anything of this vent, so we may have possibly been the first to discover it, as it was quite out of the way of shepherds, and Pentedactylon has not yet seen its slopes worn by the feet of many climbers.

A friend of mine who went up again to this arrête some eighteen months later told me that, instead of a hot stream of air issuing out of the vent, a cold stream was descending into it.

Another interesting fact is that at the foot of Pentedactylon there rises a stream of warm water, and probably it owes its heat to the same cause as this stream of hot air.

The stream which so bountifully supplies Kythraea is said by the natives to come under the bed of the sea from the Taurus Range on the opposite coast of Asia Minor. This theory is, of course, ridiculous, but it suits the character of the Cypriot who, like

all primitive people in countries which suffer from drought, attaches some mysterious legend to the origin of a stream of water which cannot be traced to its source. From the day Moses brought forth water from the rock for the thirsty Israelites in the wilderness to the present, water has been one of the chief objects of veneration amongst the inhabitants of drought-smitten countries, and to earn undying fame one has only to dig a well and erect a fountain for the public good.

The water which supplies this stream comes from a subterranean reservoir fed by the rains collected in the hollows and ravines which lie at the foot of Pentedactylon.

We were only partially rewarded for our ascent, as the view towards the north over Asia Minor was obscured in clouds, and we could only just make out the dim outline of the Taurus Mountains, and it was this we particularly wanted to see. The view, however, over the island of Cyprus was magnificent. The whole extent of the Messaoria plain was spread out like a map before us, the island

FAMAGUSTA GATE, NICOSIA. INSIDE.

NYSU

bathed in a flood of sunshine. The scene transported one back to the days when this part of the world was the cradle of the human race, and our Lord must often have gazed on a similar scene during his journeyings in Palestine.

We were not able to enjoy the scene long, as the clouds were rapidly collecting on the mountain tops in dense masses threatening rain, so we had to make our way down. When we got to the bottom, on looking back we saw a cloud-burst just dying away on the slopes of Pentedactylon.

Nicosia is a walled town with a population of about 14,500 inhabitants. The walls are circular in plan, and their perimeter is about three miles in extent. They are neither so complete or so high as those around Famagusta, and in several places are falling into ruins. The original ditch can be traced in places, but the glacis has disappeared.

There are two principal gates by which entrance is gained into the town ; the Kyrenia gate on the north side, and the Famagusta

gate on the east. The Papho and Morphou gates are simply breaches in the walls facing south and south-west. The original fortifications were built, or at least completed, by Pierre II. in 1372; they were then four miles in extent. In 1564 these were destroyed by the Venetians, who rebuilt them in the same circular form, but reduced their circuit to its present extent of three miles.

It is difficult to give a reason why the Venetians destroyed the original walls. It may have been because they considered them too extensive to defend in case of siege, or that they had not intended originally to rebuild them until they heard rumours of the Turkish invasion, which eventually took place six years later.

At that time the fortifications on the south side were in an incomplete state, and it was on a spot near the Papho gate that the Turkish flag was first planted when the town, after a stubborn defence of seven weeks, was finally taken by assault.

The Bairaqdar (Standard Bearer) Mosque

FAMAGUSTA GATE, NICOSIA. OUTSIDE.

Mau

stands on the walls over the grave of the hero who first planted the Ottoman flag on the fortifications of Nicosia, September 9th, 1570.

During the siege of Nicosia and Famagusta, both the Turks and Venetians used cannon of far greater calibre and power than that possessed by any other country till a far later period. The stone cannon balls which can be seen in the barrack yard in Famagusta are about ten inches in diameter.

On the south, Nicosia is dominated by high ground, about a mile and a half distant, which must have been an excellent point from which the Turks could rain a continuous shower of cannon shot into the town, though probably with not much effect on the thick walls themselves.

It seems odd that the Venetians did not turn their attention first to the fortifications on this side for the above reasons, as they were more vulnerable than those on the north.

After the siege of Nicosia, which was

terminated with a horrible massacre of the inhabitants to the number of twenty thousand, Mustafa marched with his victorious army and laid siege to Famagusta. One can picture that army of nearly 100,000 men marching across the Messaoria Plain, destroying everything in their path like a cloud of locusts.

At the time when the Venetians were rebuilding the walls, the Pediaeus, which formerly flowed through Nicosia, was diverted into a channel outside the town, which must have been a great improvement to the general health of the community. To come now to the Nicosia of the present day, the bazaar, like that in all towns in the east, is the part a visitor would naturally wish to see first. I do not recommend anyone to visit it without a guide, for, if he does, he will get hopelessly lost; it is a perfect rabbit-warren of narrow streets, all covered in with rough awnings of canvas or matting, with one street exactly like another.

Each street has its own particular trade,

FRIDAY FAIR IN NICOSIA. SILK MARKET.

Mau

coppersmiths in one, drapers in another, bootmakers in another, blacksmiths in another, and so on.

Cairo may be larger in extent and its merchandise of greater value, but it savours too much of the modern world, with its crowds of European and American tourists, its cheap Brummagem ware passed off on the unsuspecting as of native manufacture, all tending to create a jarring note of discord.

But in Nicosia every sight is unspoilt by the clash of Western Europe, and leaves the impression that here is another world, another civilisation, such as St. Paul, and perhaps Abraham, lived in.

Every Friday a fair is held in Nicosia, which is attended by the natives from the surrounding villages in the Messaoria, who bring in their donkeys, cattle, etc., down to home-made cloths and silks, for sale. On these occasions, beautiful cottons and silks of native manufacture can be bought very cheaply. Nicosia is specially celebrated for the manufacture of silks, and I have often

watched the women making them in their own homes, from spinning the thread to weaving the finished article on a hand loom.

After the bazaar, the Cathedral Church of San Sophia, now a mosque, is one of the chief features of Nicosia.

It was commenced about the year 1195, and was not finally consecrated till the 5th November, 1326. (Enlart, page 85.)

During its erection its safety was several times jeopardized by earthquakes, particularly in 1267. The great Flood in Nicosia of November 10th, 1330, fortunately spared the Cathedral, which served as an asylum to those whose homes had been swept away. During the fifteenth century Nicosia was repeatedly invaded and pillaged by the Mamelukes from Egypt, by pirates and brigands, and even by the natives themselves, who rose in revolt against the Franks, massacred them, and destroyed their domains. San Sophia naturally suffered in these excursions. In 1432 it was repaired, and Jean II. crowned under its roof. He was the

last Lusignan King to reside in Nicosia, his successors preferring Famagusta.

In 1491 an earthquake threw down part of the porch at the west end, and again in 1547 it was threatened. Enlart tells us that at this period it was so abandoned that when the Governor wanted to assist at the services, there was great difficulty in getting a priest to officiate. When the Turks came into possession, they turned out its altars, tombs, chantries, smashed the stained-glass windows and other Christian ornaments and on the 15th September, 1570, converted it into a mosque, erecting two incongruous minarets at the west end, which look like nothing so much as candles with their extinguishers on.

The interior is very similar to that of St. Nicolas in Famagusta. It consists of a nave and aisles of six bays, terminated by a semi-circular apse, which encircles both the aisles and nave. In St. Nicolas, Famagusta, both the aisles and nave are terminated by their own apses.

The pillars in the nave are circular, with hexagonal caps and bases, supporting pointed arches, above which are the clerestory windows. The caps carry a cluster of three shafts, from which spring the ribs of the roof vaulting. The nave is terminated by a semi-circular row of four pillars, much more slender than those in the nave itself, made of marble, with rich capitals decorated with leaves, at present smothered in blue paint, and the shafts whitewashed! The caps of the nave pillars are also "picked out" in blue. The columns in the apse are of an earlier date than those in the nave, and are the remains of the building commenced in 1193.

The fifth bay of the aisles eastwards is flanked on the north and south by a small transept, each terminated by a semi-circular apse.

The western porch, which is of the fourteenth century, is very fine, the front being very similar to the façade of St. Nicolas, Famagusta, and extends the whole

STREET IN NICOSIA BAZAAR, LOOKING TOWARDS S. SOPHIA AND ST. NICHOLAS.

MAU

NORTH DOOR OF ST. NICOLAS.

width of the building, north to south. Of the upper portion, only the north end is now standing, pierced by a two-light window with a trefoil in the arched head. On this probably stood a square tower, repeated on the south side, a large pointed arch between them, which allowed a view of the fine west window in the nave. The pillars and springing of this arch can be seen against the north tower over the central doorway into the porch.

Church of St. Nicolas.

Lying on the south side of San Sophia, separated only by a very narrow street, is the Church of St. Nicolas of the English. Its position with regard to San Sophia is well shown in the illustration opposite, where the minaret of the mosque is seen on the left, and the cupola of St. Nicolas on the right. It was built early in the fourteenth century by the English Knights Templars. Its chief feature is the magnificent north door, which opens into the middle of the

north aisle. This building is at present used as a grain store, and it is so filled up with partition walls, etc., and so dark that it is difficult to make out its plan, which is a nave of five bays, ending in an apse, with a cupola over the fourth bay, flanked by aisles of four bays each. There are two other doors in the north aisle—in the bays immediately west of the porch mentioned above. They are neither of them so rich as the latter, and the middle one of the three is walled up.

Church of St. Mary of the Augustins.

At the present day this church is the Omergheh Mosque. It belongs to the first half of the fourteenth century, and has suffered much from earthquakes. This can be well seen in an arcade on the south of the porch, where the pillars on one side lean considerably outwards. At the east end on the north side of the nave, which consists of three bays, stands a small chapel with a beautiful rose window (see illustration, opposite). At the

OMERGHEH MOSQUE, NICOSIA.

Mod

north-west corner of this chapel stood an octagonal tower, on the base of which has been erected a minaret. On the threshold of the centre door into the nave is a large stone slab with the figure of a Crusader (?) cut in it, and an inscription in Latin and French round the edge.

Church of St. Catherine.

This church lies a short distance east of St. Sophia. It is very small, consisting only of a nave of two bays, terminated by a three-sided apse. It is also put to the uses of a mosque. It has a beautiful south door, but owing to its undergoing repairs, the whole building was so hidden in scaffolding that I was unable to photograph it to advantage.

Its interior, though perfectly bare, and as usual, covered with whitewash, is one of the most beautiful specimens of Gothic architecture in Cyprus. The clusters of pillars against the nave walls supporting the vaulting are very graceful, and the long, narrow, two-light windows, extending to the roof, are

particularly pleasing. The west door is also very beautiful, being rich in decoration. The edifice is disfigured by the usual incongruous minaret.

One of the most interesting remains of old Nicosia is the Court of the Seraglio or Lusignan Palace. It is a large, open courtyard, surrounded with an arcade of pointed arches, carried on rather short, square pillars, carrying a balcony above, with a well in the centre. There was, till a few years ago, an entrance gate, over which was a square room, which had a beautiful flamboyant window facing the courtyard. This was pulled down as unsafe. The whole seraglio is now in a very dilapidated, tumble-down condition.

Scattered throughout Nicosia, but chiefly in the south-west quarter, are remains of the old Venetian buildings, and near the Omergheh Mosque are several old Venetian doorways, with coats-of-arms over them. One of the best of these doorways, with a very perfect coat-of-arms, is here illustrated.

VENETIAN DOORWAY, NICOSIA.

The balcony above it, with its iron supports, is a later addition.

About a stone's-throw from the Omergheh Mosque stands the Greek Church of St. John. It is a Byzantine building; its chief interest lies in the fact that the whole of the walls and roof are covered with grotesque paintings, representing Biblical scenes from the beginning of the world to the Day of Judgment. Altogether there must be several hundred figures represented.

Another interesting old Byzantine church is the Phaneromene, with a curious old painting over the door, representing the burial and resurrection (?) of Christ, and below it a carving in high relief, showing two grotesque lions supporting (*i.e.*, heraldically) human winged figure.

That there are so few Gothic churches in Nicosia, as compared with Famagusta, is due to the fact that when the Venetians rebuilt the walls in 1564, in destroying the old fortifications they also demolished some eighty churches with them.

CHAPTER VII.

Kyrenia District.

KYRENIA is the principal harbour and town on the north coast of Cyprus. Like Famagusta, it has a fort, only much smaller. This fort is a square building, measuring about 150 yards on the longest side overlooking the town, by 100 yards on the shorter side facing the Kyrenia Hills. At each corner is a bastion; it has the sea on two sides of it, the north and the east, and the former has the additional protection of a reef. The south and west sides are protected by a moat, from the bottom of which rise the walls to a height of about sixty feet.

This harbour is the only refuge of any kind on the north coast, but it is very

small, and will only admit boats of a few tons even in calm weather, as it offers no protection from a gale from the north-east, which is generally the quarter from which gales in this part of the Mediterranean arise. The Government have spent large sums of money out of their scanty resources on this harbour, which might have been better expended elsewhere. Enlart states that the Castle of Kyrenia is one of the oldest Latin buildings in Cyprus, having been built between the years 1192 and 1211, that is to say, during the reigns of the two first Lusignan Kings, Guy and Amaury, and part of the reign of Hugues I.

In 1232 it was held by the partisans of Frederic II., King of Sicily and Jerusalem, against Henri I., who laid siege to it for about twelve months, after which time it capitulated. Jacques II., bastard son of Jean II., besieged his legitimate sister Charlotte in the Castle of Kyrenia in 1460, whither she had fled with her

husband, Louis of Savoy, after being dethroned by her brother. Jacques invoked the aid of a Mussulman army from Egypt to assist in the siege, which was long and arduous. It surrendered to him in 1463, when Charlotte and Louis were deported. It was partly reconstructed by the Venetians in 1544, which repairs, however, did not prevent it surrendering in 1570 at the first summons of the invading Turk.

The Castle of St. Hilarion.

This is one of the most romantically situated fortresses that could be found anywhere, perched up 2,200 feet above Kyrenia on a crag of rock, which on the north side is absolutely sheer.

This crag is separated from the main range of the Kyrenia hills by a deep valley, so that it is entirely hidden from the Nicosia side of the mountains. This range exhibits the peculiarity of appearing from a distance to be continuous, whereas in several places the continuity is broken

and the line carried on by a chain lying behind, their overlapping giving them the appearance of being a single range. Thus the road from Nicosia to Kyrenia crosses the range at a comparatively low altitude at a point where this continuity is broken, but looking from Nicosia it appears necessary to cross the summit of the hills to reach Kyrenia.

The situation was an ideal one for a fortress in the days when it was built, now it would be dominated by artillery placed on the heights to the south of it.

The crag on which it is built is precipitous on the north side, fairly so on the east and west, and slopes down moderately steeply on the south side towards the valley which separates it from the main range. On three sides it is surrounded by a wall with towers at intervals, the north side being naturally defended by its steepness. It consists essentially of three distinct parts within the walls. First a courtyard, then the

castle buildings, and overtopping all, two square forts on the highest point of the crag. To reach this fort entails a difficult scramble up a kind of chimney, half way up which is a tree whose branches enable one to pull one's self up to the summit. It is a source of wonder how the builders ever got their material up to build this fortress. It is quite sufficient to get one's self up without carrying large stones; a basket on a rope would spill its contents before it was hauled to the top, and the rope would be cut through on the rocks. It would be quite impossible for me to describe these extensive ruins in such a way as to give an adequate idea of them, they must be visited and seen. Those on the north-east are the best; on the west, overlooking a sheer precipice, are the remains of the grand hall (?), of which some of the windows are still left.

Its early history is quite obscure, but it is said that in the sixth century St. Hilarion came here to seek solitude in these moun-

tains, and that the chapel is the one where the pilgrims to his shrine came to pray. Such as stand to-day are probably the remains of the buildings erected by the Lusignans, but nothing is certain about their origin or date. It was dismantled by the Venetians about 1490, by order of the Venetian admiral, Prioli.

The Monastery of Bella Pais.

The Abbey of Lapais, or Bella Pais, is most beautifully situated about half-way down the northern slopes of the Kyrenia hills, some five miles east-south-east of Kyrenia. Its buildings constitute the finest examples of Gothic architecture not only in Cyprus but anywhere in the Levant. It was built during the reign of Hugues IV. (1324-39), and was inhabited by French monks, who lived sparingly, but who, in spite of their jealous affection for their heirs, allowed the place to become ruined. They do not appear to have comported themselves in a manner worthy of their calling, for Enlart

adds that they followed neither Greek nor Latin observances, but behaved more like Arians or Turks.

When the island fell into the hands of the Turks, in spite of concessions made by the monks to the teaching of the Koran, the abbey was wrecked and left to ruin, the invaders not caring what became of the monks or their families. Thanks to the excellence of its construction, much of it has survived the attacks made upon it by the Turk and its subsequent three centuries of neglect, many of its stones having furnished the material from which the village of Bella Pais, which clusters round it, was reared. Its church is used to-day by the Christian population of the village for their services.

The monastery buildings form a square, in the centre of which is the cloister-garth, now planted with orange trees, surrounded by the cloisters.

On the south side of the cloisters is the church, on the west was the building which lodged the novices, and below it the store-

rooms and kitchen. The buildings on this side have all practically disappeared.

On the north is situated the refectory, below which is the crypt. This refectory and crypt are in a perfect state of preservation. The roof of the former is a beautiful stone vault; the vaulting ribs spring from a cluster of three slender shafts set against the walls, with richly carved caps and bases, though the latter are much worn.

The bases of these shafts do not stand on the floor, but are raised about two and a half feet on brackets which project from the walls.

The refectory is about the same size as the Great Hall at Winchester, being approximately one hundred feet long, thirty feet wide, and thirty-five feet high.

The building is lighted by small round-headed windows close to the floor level on the north side, and smaller windows high up near the roof. In the east wall is a beautiful wheel window divided into eight lights. In the second bay from the east end, about twelve feet up from the floor,

projects a very beautiful reading pulpit in stone, in a perfect state of preservation.

Access to it is gained by a staircase in the thickness of the wall through a door in the next bay. The platform of the pulpit is protected by a circular parapet, pierced with three pointed arches, filled with very rich geometrical tracery. The pulpit is lighted from behind by a small trefoil-headed window, the view from which across to Asia Minor is superb.

The crypt below the refectory has a fine vaulted roof of massive construction, supported by octagonal piers, and by brackets projecting from the walls.

On the east side of the cloisters stands the chapter house at the south end, and the monks' workroom at the north end, and over these the dormitory.

The roof of this has fallen in, but it must have been similar to that in the refectory, supported by single columns placed against the wall, which are intact, together with the springing of the vaulting ribs.

CHURCH OF BELLA PAIS MONASTERY.

Non-circulating

The view of this building and the refectory from outside is very fine; being built on the summit of a steep rock, one gets an uninterrupted view of the whole height of the walls, some seventy feet.

The panorama from the windows of the dormitory, embracing the whole chain of the Kyrenia Hills as far as the eye could see, must have been magnificent. It would be almost impossible to select a spot better fitted to contemplate the beauties of Nature, or more suitable for the quiet and peaceful retirement of a monastery.

The church in plan consists of a nave of three bays and side aisles, and a chancel of one bay the width of the nave. The two westernmost bays of the aisles are separated from the nave by arches, which spring from brackets about three feet above the bases of the pillars, the top of the arch being on a level with the capital.

The pillars are circular in form and of massive construction. They stand on octagonal bases, and are ornamented with caps

very similar to those to be found in Oxford Cathedral. The roof is vaulted in stone, and the church is lighted by narrow lancet windows.

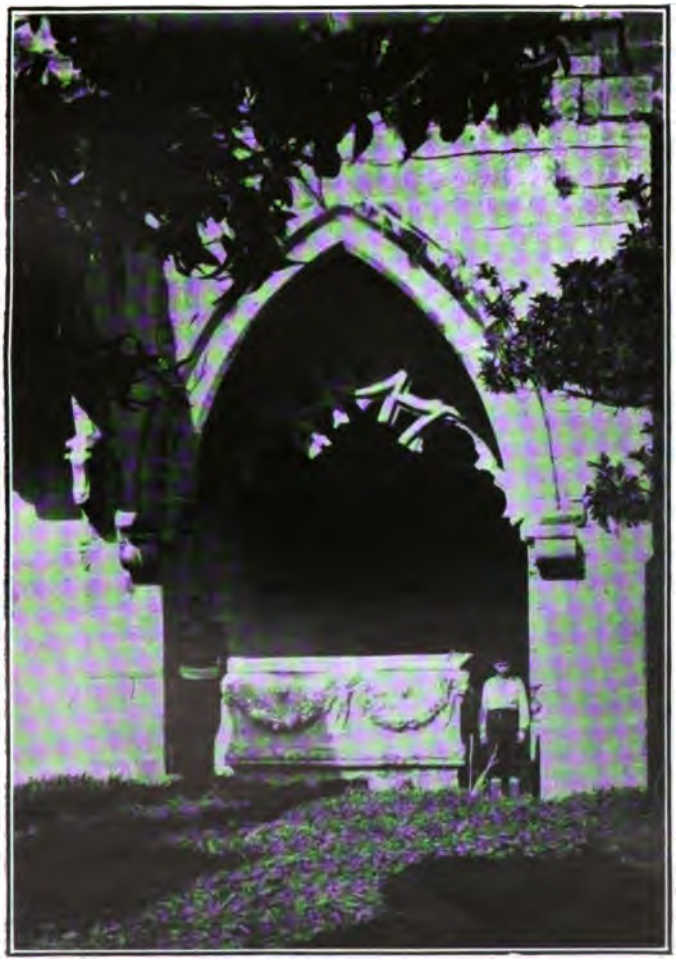
A large porch stands in front of the west door extending the width of the church, and is covered in by a vaulted roof.

A simple but pleasing belfry tower surmounts the western façade, pierced with four round-headed openings.

The natives, not content to use this for the purpose for which it was erected, have built an incongruous belfry of their own design a short distance from the church.

In the extreme western bay of the cloisters on the north side, between the two pillars opposite the principal door into the refectory (which can just be seen in the background in the illustration), stands a beautiful Roman sarcophagus in pure white marble, ornamented with figures carrying garlands, above which are leopards' heads.

Behind this at a lower level is another sarcophagus, the top of which is on a level



MARBLE SARCOPHAGUS IN CLOISTERS OF BELLA PAIS MONASTERY.

with the moulding at the base of the first one. This second sarcophagus is also in marble, but is quite plain.

The upper one was used as a tank, fed by pipes, to supply the lower one, which was used for ablutionary purposes.

The cloisters were built after the church was finished. They are vaulted throughout with stone, the vaulting ribs springing from a cluster of three pillars with richly ornamented caps, and from brackets set in the walls of the buildings surrounding the cloister-garth.

Of the tracery in the arches of the arcade, which was of a beautiful geometrical pattern, little is left, that in the bay here illustrated is one of the best fragments remaining.

The Castle of Buffavento.

Owing to continual bad weather up in the mountains, and being unable to wait indefinitely till it improved, I was unable to visit the remains of this fortress, which is situated on the summit of the peak of Buffavento, the highest point in this range

of mountains, being 3,130 ft. above sea level.

Its early history is legendary, but its foundation is said to have been due to a lady of noble rank, who, being persecuted by the Knights Templars at the end of the twelfth century, built this fortress on the almost inaccessible summit of Buffavento as a refuge from them.

This lady was also the founder of the Convent of St. Chrysostome.

The first positive facts in its history, according to Enlart, are that in 1232, a certain Eschive de Montbeliard, wife of Balian d'Ibelin, who was warring against Frederic II., had to seek refuge at the approach of the Imperial troops, under the disguise of a monk; thus habited, she reached Buffavento, where she sought an asylum in the fortress, which was holding out for Henri I., the Lusignan King of Cyprus, against Frederic II., King of Sicily.

It was during the same year that the

adherents of Frederic were holding the fortress of Kyrenia against Henri I. It is stated that the army of Frederic did not even attempt to take the fortress of Buffavento, its position being too strong. In 1313, when Henri II. returned from exile, he imprisoned his brother, the Constable, Henri de Lusignan, and Balian d'Ibelin, Prince of Galillee, in the fortress of Buffavento, because they had sided with his enemies against him.

In 1368 Pierre I. transferred from Kyrenia to the fortress of Buffavento the unfortunate Viscount John, who had exposed the facts of his (*i.e.*, Pierre's) unlucky marriage, where he died of hunger, accused by the Barons of Cyprus as a slanderer.

In 1383, the prison of Buffavento sheltered two brothers, Perrot and Glimot de Montolif, who were accused of having betrayed the mission sent under their charge to ransom Jacques de Lusignan, who had been proclaimed King of Cyprus, from the Genoese. Perrot de Montolif escaped by a window in

the tower where he was imprisoned, making a perilous jump, which dislocated his leg. He was, however, captured, and when brought before the King, pleaded that he escaped in order to ask pardon of the King, who, however, immediately had him and his brother decapitated, while the negro slave of Perrot was hanged.

Like its sister fortress of St. Hilarion, Buffavento was also dismantled by the Venetians at the same time.

CHAPTER VIII.

Limasol and its Neighbourhood.

I LANDED at Limasol on the occasion of my second visit to Cyprus, in January of this year (1906), under circumstances very different to those attending our landing at Larnaka almost exactly two years ago. After leaving Beyrout the previous evening in rain, we arrived off Limasol early the following morning in perfect weather, the sea like a mirror, and Troodos with its mantle of snow glittering in the morning sun.

Considering the time and trouble it now takes to reach the island, it is only fair that when one does get there, it should present its best side to the visitor as some consolation for the delays and worries entailed by the journey.

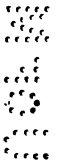
On the occasion of my first visit, going by sea all the way, it took fifteen days from London to Cyprus; this time, also by sea, it required exactly twenty-eight days; but it is only fair to add that on this occasion we were much delayed by fearful weather in the Bay. One can get to Alexandria or Port Said quick enough; it is there where the delays begin.

The Austrian Lloyd, and Florio-Rubbatino (Italian) steamers sail about every fourteen days from Alexandria to Limasol and Larnaka, and if one of these boats is missed, one has either to wait at Alexandria for the next, or else take a stray boat to Beyrout in hopes of getting a Messageries Maritimes steamer there.

If waiting is the only alternative, the time can be spent at Cairo, as a stay of twelve days or so in either Alexandria or Port Said would be very tedious.

All boats on their way from Egypt to Cyprus touch at the various Syrian ports *en route*, some six or seven in number, and

LIMASOL FROM THE PIER.



as these are all open roadsteads, with the exception of Beyrout, and as the sea is nearly always rough, sometimes too much so to take or discharge cargo or passengers, the passage to the island from Egypt, though in a direct line it is only some 230 miles, may take a week or even more.

Formerly, there used to be a steamer of some kind which connected with the P. & O. boat at Port Said, and ran direct in about fifteen hours to Larnaka, carrying the mails, but since the mail contract lapsed about last October, it has not been renewed, and letters, etc., are now conveyed by any available steamer which may eventually call at the island.

The best and most comfortable way of reaching Cyprus is to go overland to Marseilles, and thence by Messageries Maritimes boat to Larnaka, *viâ* the Piraeus, Smyrna, and Beyrout, with transhipment sometimes at Beyrout; or another way is to go to Trieste, and thence by Austrian Lloyd *viâ* Alexandria and the Syrian ports.

There are other ways by other steamers, but speaking from personal experience I certainly do not recommend them.

The only object of any antiquity left in Limasol is the old Fort, now used as a prison. The part above ground is ascribed to Guy de Lusignan, though comparing it with similar work in the island, I should think it was built at a later period by the Genoese or Venetians. The vaults below ground are certainly of an earlier date, judging from their method of construction, and there is shown the chapel where, it is said, Richard I. married Berengaria of Navarre, while on his way to the third Crusade.

The next object of interest in Limasol itself is the Orthodox Greek Church of Santa Napa. This is the largest Greek church in the island, and has been built since the British occupation, and is not yet quite finished, parts of the outer walls still requiring facing with stone. The interior is finished in the usual gaudy style one finds

STREET IN LIMASOL.

in the East, though I should think the artists employed were imported, as the paintings were done in better taste and style than what one would expect a native capable of, judging from their attempts in the churches in the small villages.

The above constitutes about all there is to see of any particular interest in Limasol itself; the native bazaar, and the fruit and vegetable market are worth seeing, especially the latter, which ought to delight the hearts of vegetarians. The vegetables are of a size and splendour that one only sees in this country in shows; in Cyprus the cauliflower, with very little help from the grower, attains an enormous size, which would require a great deal of patience and care expended on it to grow as well in more northern climes. A fellow-countryman who was with me at the time in the market remarked on seeing some particularly fine cauliflowers,

"I expect they got their seed from Sutton's."

"It's much more likely," I replied, "Sutton got his seed from Cyprus." Cyprus is the home of the cauliflower.

I will now proceed to describe the principal places of interest in the neighbourhood of Limasol.

Firstly, I would convey the reader to the site of the ancient town of Amathus which lies about seven miles east of Limasol, along the Larnaka road, on a fine site close to the sea shore.

I noticed that the sites of all the ancient towns I visited had been very well selected on high ground close to the sea, commanding a very extensive view of it and the surrounding country. This is, however, not true of New Paphos, which is comparatively low and has higher ground behind it, and the greater part of Salamis is practically at sea level.

The natives of the district call the site "Old Limasol." Amathus was very well chosen for purposes of defence; the hill on which it was built has very steep sides,

STREET IN LIMASOL.

Main

and is surrounded on three sides by natural ravines, and in those days the sea probably came up to the foot of the hill; and these ravines were converted into moats, as there are signs all round the coast that the sea at one time encroached much further on the land than it does now. There is no doubt that the Acropolis was surrounded by a wall, a fragment of which on the south side and extending the whole length of that side facing the sea still stands, and close to the sea on the other side of the road stand the very sparse remains of what was the Castle.

At the present day the site is simply a stone-strewn cornfield, and there is absolutely nothing of its ancient temples and buildings left, except a single solitary stump of a stone pillar about two feet above the ground.

It is a curious thing that the natives always select the most stony places to sow their wheat and barley in, but this is because stony ground retains the moisture, which in a country like Cyprus, where every

drop of rain is precious, and which suffers so severely from drought, is so necessary to nurture the roots which would otherwise perish.

The tombs lie at the foot of and a short distance from the hill on the west and north-east sides. Those on the west are cut in the side of a rock facing Amathus and separated from the city by a river bed, dry except after heavy rains. Those on the east side are about a quarter of a mile distant. They are cut out of the rock some distance below the surface. Cesnola, who excavated these about the year 1870, says they are between forty and fifty feet below the surface of the ground. The entrances are now all filled up with earth and rubbish, so that it is impossible to get into them. They are now about twelve feet below the ground, and probably from them a long passage leads down to the actual tomb itself many feet lower. In one spot, at a level of about ten feet below the surface of the ground, I came across a masonry

VIEW OF TROODOS RANGE FROM NEAR LIMASOL, LOOKING NORTH.

Withdrawn

tomb almost totally buried in the encroaching earth, only a few courses of its stone work remaining. The blocks of stone were of enormous size, and the joints between them extremely fine. There was not sufficient visible to allow me to measure a complete stone, but Cesnola gives the average size of them as follows: Length, fourteen feet, width, seven feet, thickness, two feet. I was able to measure the width of one, and found it about six feet, using a stick about three feet long. It is these tombs which Cesnola says lie about fifty feet below the surface, and so the part visible must be the top courses of the masonry, and as that was at a depth of about ten or twelve feet, they must have been very large. About another quarter of a mile south-east of the site of the tombs stand the fragments of the north and east walls of what may have been one of the Greek temples, or the residence of a wealthy inhabitant of Amathus, perhaps the latter, because it was quite half a mile from the Acropolis, unless the city outgrew its limits

to that extent. There were some broken marble columns lying about, and a beautiful Greek marble capital, the carving as fresh as if executed yesterday. There was also a fragment of a pavement in black-and-white marble.

Such is the site of Amathus to-day, one of the most ancient cities of Cyprus, and formerly one of its wealthiest.

"How are the mighty fallen!" is perhaps the first thought that will occur to one standing on the summit of that boulder-strewn hill and gazing on the site where once were streets thronged with multitudes and adorned with temples, whose stones have furnished building material for local uses and for export.

The other places of interest near Limasol lie in the opposite direction; they are Curium and the Tower of Colossi, the former ten miles and the latter six miles to the west.

Curium, like Amathus, is nothing more than a mere site, but it has rendered up very rich finds of treasures and antiquities,

whereas Amathus was comparatively poor in this respect. The site lies on the summit of a steep rocky elevation, about three hundred to four hundred feet above sea level, and in area is considerably greater than Amathus. It is said that Curium was originally a settlement of an Argive colony, and near by is the site called Apollon, of a temple dedicated to Apollo. There were many more tombs here than at Amathus, in fact the place is honeycombed with them, and the ground presents the same boulder-strewn appearance. When these ancient cities flourished, Curium was the principal seaport.

It was at Curium that Cesnola unearthed his famous "Treasure of Curium," which was the subject of much writing and discussion at the time of its discovery.

This treasure, which consisted of great quantities of gold, silver, and bronze ornaments, rings, amulets, necklaces, gems, and vases, was found in the crypt of a temple under a mosaic pavement. This crypt was reached by a staircase leading to a passage,

which gave access to four semi-circular chambers, each communicating with one another. Three of these chambers were of the same size, 13 ft. 8 ins. high, 23 ft. long, and 21 ft. wide. The fourth chamber, at right angles to the first three, which were in a row, was smaller.

Apart from the great quantity and the value of the objects found here, was their variety. Egypt, Chaldæa, Assyria, and Greece, all contributed to the wealth of this storehouse.

Owing to their situation underground and the consequent dampness, it is supposed that these chambers merely formed a hiding-place for the more valuable property of the temple above, where it could be hidden away on any sudden alarm. That this treasure remained neglected and was not restored to its place in the temple, is probably explained by supposing that the town of Curium was taken and sacked, and that all who knew of its secret hiding-place were slain, carrying with them the secret of these vaulted chambers.

On the other hand, that these precious objects had not been removed to their place of safety in the hurry of a sudden alarm is proved by the fact that a certain order was perceptible in the way the treasure was stored. The jewels of gold were found chiefly in the first chamber; in the second the silver dishes were ranged on a shelf cut in the rock about eight inches above the floor. Unfortunately, owing to the damp, only a very few of these silver dishes were saved, the others having crumbled into dust through oxidization.

The third room contained some bronze lamps, alabaster vases, and quantities of earthenware vessels and statuettes. In the fourth room there were bronze, copper, and iron utensils, and in a passage leading away from this chamber were found some bronze kettles and cauldrons.

From the fact that, except for a few vases and some engraved stones and jewels of Greek origin, the great mass of the treasure is Oriental, *i.e.*, of Cypriote and Phœnician

manufacture, we may fairly conclude that the influence of Greece had hardly begun to make itself felt in the island when this treasure vault was closed.

Colossi.

The road from Limasol to Colossi lies through very pretty country, the fields green with young corn and the evergreen carob trees, which give the country quite an English appearance, such a contrast to the treeless and, in summer, barren Messaoria Plain.

The tower bursts suddenly into view on reaching the top of a small eminence about a mile off, and it is from here one gets the best view of it; when close to, it does not look nearly so imposing, in fact, I thought it very disappointing.

The tower itself is a very massive building, about sixty feet square by eighty feet high, with walls nine feet thick. It stands, together with some farm buildings, which are built right up to it on one side, on ground now

owned by an English company, and is used, so low has it fallen, as a store for the produce of the farm. For the sake of those who are interested in the prospects of farming in Cyprus, I will state what I saw on the farm of about three thousand acres in extent.

As far as natural position and resources go, this ought to be one of the most flourishing farms in the island. It has, what *very* few places in Cyprus have, that is, a supply of water all the year round. Notwithstanding these advantages, this farm is not a success. It is now chiefly planted with mulberry trees, and financially the farm is a dismal failure.

The view from the roof is very fine and extensive, but the one thought that occurred to me as I gazed on acres and acres of country spread out like a map before me was, "What a desolate and unhappy-looking country Cyprus is." Travel where you will, this thought will occur again and again, especially between Larnaka and Nicosia, where the barrenness and desolation is like that of the moon.

There is a legend in connection with the tower of Colossi that Richard I. spent his honeymoon here with Berengaria. The only objection to this is, that the tower such as stands to-day was not built at that time, in fact I do not think any tower stood there at all till after 1210.

The ground on which it stands was given to the Hospitallers by Hugues I., in 1210, and to replace their lost possessions in Syria this tower was built early in the fourteenth century. This disposes of the above legend, and also of the story that this was one of the "country residences" of Isaac Commenus. It was attacked by the Genoese, and more or less demolished by them during their invasions of the island in 1373 and 1402, and also by the Moslems at various dates between 1413 and 1540.

The tower as it stands to-day was rebuilt in the fifteenth century, and resisted the severe earthquakes which demolished Limasol and its neighbourhood. Limasol is particularly liable to visits from earthquakes, and both

it and Nicosia suffer when other parts of the island escape. On February 23rd of this year, 1906, and about the same time of the year in 1904, there was a shock of earthquake comparatively severe at both these places, but in each case hardly perceptible at Larnaka. The above summary of the principal dates connected with Colossi and its history, I have taken from Enlart's book on the "Gothic Art of Cyprus," which gives a very detailed account of the tower. On the east wall of the tower appear three shields bearing coats of arms of the Knights Templars. They are very beautifully cut and in a good state of preservation. One of them had been lost for a long time, but has, I am glad to say, been recently found in one of the neighbouring village huts and restored to its proper place, and so well has this been done, that it is impossible to see that it had been once forcibly wrenched from its position. The individual who had carried it away did it, I believe, to assert his rights to the ownership of the tower, out of which, he said,

he had been wrongly ejected. It contains some very fine, large rooms, with beautiful canopied fireplaces with shields at the side bearing coats of arms. Access from floor to floor and to the flat roof is by a narrow winding staircase in one angle of the tower. On the south side, projecting from the battlements on the roof, is a kind of grating, supported from the wall on a row of corbels connected together with arched heads. In this projection are the original wooden pulleys which carried the chains to lift up the drawbridge, and through the opening the defenders could pour down molten lead, stones, and other missiles, on to the heads of any enemies who attacked the drawbridge.

About four miles and a half south-west of Limasol lies the Akrotiri Lake. It is considerably larger than the salt lake near Larnaka, being about three miles wide and four miles long at its maximum. The salt in it is formed in the same way as that on the lake near Larnaka, by the summer sun evaporating the *fresh* water, which has become

impregnated with salt from the bed of the lake, and *not* by the infiltration of the *sea* water.

The salt from a lake of this size was a very valuable asset to the island before we took over the management of affairs from Turkey, and would be so still were it not for that peculiar lack of foresight and acumen which distinguished the Government of Great Britain in concluding the treaty, not only in this clause, but in all of them, by which we promised not to export it in competition with other salt lakes of their own on the main land. To make assurance doubly sure, the wily Turk immediately clapped on a prohibitive duty on salt imported into the Turkish Empire.

I think it would be almost impossible to invent a more one-sided agreement between two parties than that concluded between this country and Turkey as to our occupation of Cyprus.

Turkey gets a large revenue from the island, which costs her nothing to administer, her dominions are guaranteed against attack

by foreign Powers, and on her side she graciously allows us to administer Cyprus, and *promises* to introduce certain reforms for the protection of the Christian subjects in her empire. Does any one for a moment suppose that Turkey has introduced any reforms in favour of her Christian subjects, or if she has, that they have had any effect except on paper?

On looking up the article "Armenia" in the Encyclopedia, I find the following:—

"During the negotiating of the Berlin Treaty, Great Britain entered into a secret compact with Turkey, guaranteeing the integrity of her Asiatic possessions on condition that Turkey should effect reforms in their administration, and protect the Armenians from the Kurds and Circassians. Turkey has *utterly disregarded* her part in this compact. The invasion of the Kurds in 1882 was especially destructive of life and property to the Armenians."

Such are the terms under which we administer the island of Cyprus.

CHAPTER IX.

Paphos.

On a certain brilliant morning in the month of January of this year (1906), the padre (Chaplain to the troops at Polymedia, *pro. tem.*) and I started off for a long drive of forty-five miles from Limasol to Ktema, the chief town and headquarters for the district of Paphos. We had chartered the mail coach, thereby saving considerable expense, and also getting a change of horses half-way, which we would not have done if we had had a private carriage. By paying for four seats one can have the mail carriage to oneself, but if alone I recommend taking the seat next the driver if the weather is

fine. This is a very cheap way of travelling about the island, six shillings being the fare from Limasol to Ktema, whereas a private carriage would cost thirty shillings. Travelling by mail coach, however, is not without its risks, as I shall have to relate before this chapter closes. The first few miles of the road pass through land fairly cultivated, dotted with carob trees, later it gets more barren, and about half-way large spurs of the Troodos Range run right down to the sea coast, breaking up the country into very deep and broad ravines, turning it into a rocky, barren waste. The carriage-road over this part is very steep, the ascents and descents sometimes being from two to three miles long owing to the zig-zags necessary to make the gradients easier.

The last ten or twelve miles of the road run within about a mile and a half of the sea on the level, passing Palaeo-Paphos, where the Temple of Venus, to whom Cyprus was considered sacred, once stood

CHANGING HORSES ON THE LIMASOL-PAPHOS ROAD.

on high ground overlooking the spot whence the "foam born" goddess arose.

There were two cities called Paphos, one, about two miles due south of Ktema by the sea shore, the other ten miles east-south-east of Ktema, and about a mile inland. The former was called Neo-Paphos, and the latter Palaeo (old) Paphos.

While the padre and I were walking one day through the bazaar with the District Commissioner, Mr. Wodehouse, we met an old beggar woman. Mr. Wodehouse asked her how it was she came to be in such reduced circumstances. She replied that she had given all her property and possessions to her nephew, who, thereupon, had turned her out into the streets to beg a living as best she could.

I am sorry to say this unfortunately was an instance of a practice that is all too common, the children often turning out their parents from their home when they considered them too old to work any longer. This is, of course, a practice

common from the earliest times amongst savages and semi-barbarous races, but one is surprised to find it in a Christian people, primitive as the Cypriots are.

The inhabitants are very fortunate in their District Commissioner, who is very popular with them. The native bazaar in Ktema was amongst the best-kept and cleanest of any town in the island. There is a good water supply, brought in pipes to convenient places in the town, and a fountain erected by him in the square near the barracks, quite in keeping with its surroundings; and during his absence from Ktema on one occasion, the municipality put in a stone bearing a suitable inscription. The fountain was erected in honour of the Jubilee of the late Queen. A system of agricultural banks has also lately been started in the villages in this district with complete success. These banks will do a great deal of good in enabling farmers to borrow money at reasonable rates, and rid the island of one of its chief hindrances to

VIEW OF KTEMA.

successful farming, namely, the money-lender, who lends only at exorbitant rates of interest, which the native farmer cannot possibly meet, even if he has had a fairly good year, and the result is that many, if not most, of the farms are mortgaged.

Great numbers of peasants, who were formerly landowners, are in the unenviable position of being in debt to these money-lenders, and their land is mortgaged.

I do not wish, by quoting somewhat at length the advantages and improvements which have been carried out in Ktema and the district round, while I have said little of what has been done in other parts of the island, to disparage the efforts of other District Commissioners in the same direction within their respective spheres of influence, but I do so simply because, thanks to the kindness and hospitality of Mr. Wodehouse, I was able to see what had been done in this direction here more minutely than elsewhere.

He very kindly invited me to accompany

him on one of his district visits to start an agricultural bank in one of the villages, and to see how the construction of a road through the forest which clothes Troodos was progressing, an expedition which would have entailed a few days' travelling in a part which I particularly wished to see, and a visit probably to Kykkou Monastery, at this time of year up in the snow.

Unfortunately, owing to bad weather setting in, which put the mountain part of the expedition out of the question, and other unforeseen causes, this trip had to be abandoned for the time being, and my time at Ktema was limited. Although I was thus unable to visit Kykkou Monastery, as it is the principal institution of its kind in Cyprus, I take this opportunity of giving here the history of its foundation, which, even if the early part is legendary (the original records having perished by fire), is of considerable interest.

In the year 1095 the representative of the Byzantine emperors, who then held

GROUP OF NATIVES TAKEN IN KTEMA.

sway over Cyprus, was a certain Manuel Voutomites, who distinguished himself by suppressing a rebellion in the island. (Duckworth's "Church of Cyprus.") One day, while out hunting on the slopes of the Troodos Range, he came across a hermit, by name Esaias. On the approach of Voutomites, Esaias tried to conceal himself, thereby arousing the suspicion of the former that he was a would-be robber.

Voutomites thereupon rode after him, caught him, and somewhat severely handled him.

"This sacrilegious handling of the person of an ascetic brought down condign punishment, Voutomites' hand and foot—the members wherewith he had offended—becoming withered and useless. He was visited in his sickness by Esaias, who had been instructed in a vision to tell the governor that he could not expect to recover unless he promised to go to Constantinople and bring from the Imperial Palace a portrait of the Blessed Virgin Mary, painted by St.

Luke himself. . . . Accompanied by Esaias, he set out, as soon as his hand and foot were well, for Constantinople."

After a long delay the Emperor surrendered up the portrait, though not before both he and his daughter had been visited by the same malady that had fallen upon Voutomites, and also a terrible vision of the Virgin herself had appeared to him before he would part with so precious a relic. At last, however, the portrait, together with a large sum of money wherewith to build the monastery, was despatched to Cyprus, and also a monk to undertake the office of First Abbot, when the building was complete.

"Thus the holy and royal house of our Lady of Kykkou was founded and built upon the site of Esaias' hermitage." This site stands high up the spurs of the Troodos Range, some four thousand feet above sea-level. The sacred picture thus brought from Constantinople towards the end of the eleventh century is said to be

still in existence; but whether genuine or not, the picture now in the monastery is almost entirely concealed behind a metal openwork screen. This was put on some three centuries ago, before which time the whole picture was exposed to view. The great festival at Kykkou is the commemoration of the Κοίμησις (lying down to sleep) of the Virgin Mary, held about the middle of the month of August.

The offerings of the pilgrims on this occasion are a very important item in the revenue of the monastery. This monastery is the richest in Cyprus, and one of the richest in the Levant, its revenue, drawn from properties not only in Cyprus, but also in Asia Minor and Constantinople, being about £2,000 per annum.

Neo-Paphos.

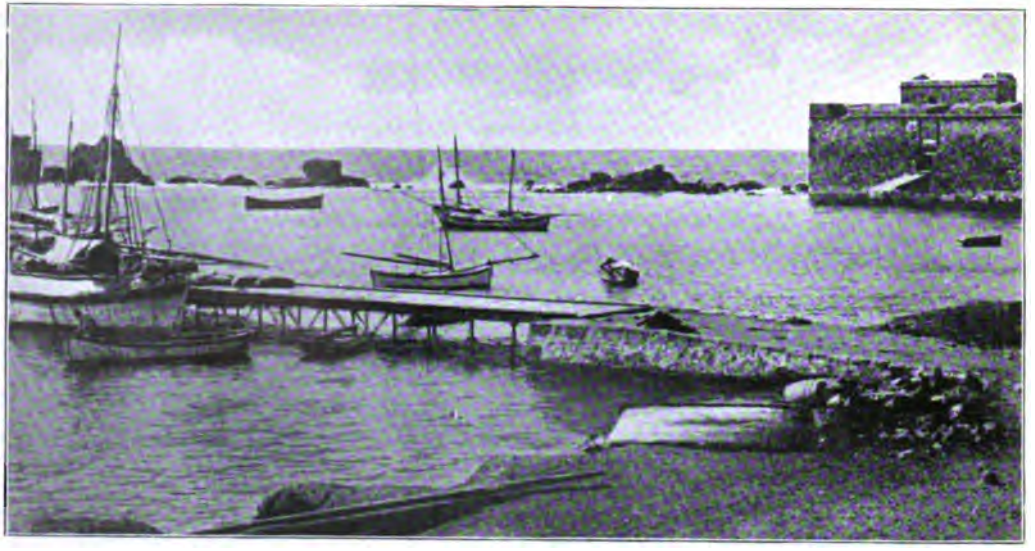
Neo-Paphos (*i.e.*, New Paphos, to distinguish it from Old Paphos, some ten miles distant) lies close to the sea, some two miles south of Ktema. It possesses a

microscopic harbour and a small square fort built by the Venetians during their occupation of the island, from which runs out a projecting reef almost submerged, partly natural, and partly composed of the shapeless débris of former works. In 1391 Jacques I. built on this reef a citadel and fort to protect the harbour, but these were demolished by the Venetians, who erected the present existing fort in their place.

In the fourteenth century Neo-Paphos was a town of some importance, when the Genoese, constant enemies of the Kingdom of Cyprus, laid it low in 1316, the crews of eleven ships of war burning the habitations and destroying everything.

In 1328 the Venetians obtained a footing in Paphos, by which time it had been raised from its ruins, only to be devastated a second time by the Genoese forty-five years later.

In the early part of the fifteenth century it was deserted by its inhabitants owing to the unhealthiness of its surroundings, when



NEO-PAPHOS HARBOUR AND FORT.

they moved to higher ground some two miles inland, where the town of Ktema now stands. When St. Paul visited the island he was so badly treated by the inhabitants of Paphos that he declared them to be the worst men in the world. At Paphos are standing two columns, once probably the entrance to a temple or part of a colonnade; there is a tradition that Paul was tied to these columns and beaten, but as there is no evidence in the Acts of the Apostles in the chapter (xiii.) describing his journey through Cyprus, or elsewhere, supporting this, it is probably a tradition only current amongst the Christian inhabitants of this district.

The Proconsul, Sergius Paulus, was so moved by the preaching of St. Paul and his inflicting blindness on the Jew, Elymas, that he became converted, and would therefore hardly have had St. Paul maltreated.

It is interesting to note that up to the time of the apostle's first missionary journey to Cyprus he had been subordinate to

Barnabas since his conversion, during which period he was known as Saul. After the above event he takes precedence of Barnabas, and is henceforth known as Paul, and this change may possibly be due to some connection with the name of his Roman convert.

Neo-Paphos of to-day is merely a site, strewn with the stone and marble columns, some plain, others fluted, of its ancient temples. Judging from the large area of its site, and the numbers, perhaps hundreds, of columns lying about everywhere, or showing only a few feet of their total length above ground, Paphos must have been a city with a very large population during the period of its greatest prosperity. It was originally a settlement of Greek colonists, and it got its name of Neo-Paphos from its being the starting point of the processions to the Temple of Venus at Palaeo-Paphos.

It would also be the point where votaries to her shrine from the mainland would disembark.

At the time of the Roman occupation of

"ST. PAUL'S COLUMNS" AND BYZANTINE CHURCH, NEO-PAPHOS.

the island, Paphos was the residence of the Governor, and therefore the capital. To-day there are not more than a dozen or so families living actually at Paphos. One will often find incorporated in the walls of their huts and boundary fences fragments of marble columns and beautifully carved capitals.

Close to "St. Paul's Columns" stands a Byzantine church, which serves for the worship of the Christian inhabitants of Paphos. It contains the usual eikons and pictures met with in Greek churches; one picture, which appeared to be a very old one, particularly attracted my attention, it representing some saint or apostle whose face had been obliterated. The natives are spoiling this church by erecting two "gim-crack" belfries at the western door, of a design such as is executed by a pastrycook in sugar.

In order to get stone for building these monstrosities, they were digging up and destroying the foundations of a still older

building near by, beneath which again were yet older foundations of one of the ancient temples of Paphos. As there were quantities of stone lying about to hand, this destruction was quite unnecessary.

The Commissioner deeply regretted that the laws gave him no power to prevent this vandalism, and he could only remonstrate with them. The Cypriot seems to take an unholy joy in destroying anything of antiquarian interest if he can possibly find an excuse to break up something for the sake of its stone.

The Cypriot in many ways is very like a disobedient schoolboy. If a law is made and powers conferred to preserve from mutilation what buildings of antiquarian interest have survived, no sooner are steps taken to this end, than the native at once sets to to render them nugatory purely through spitefulness.

For example, owing to the natives using the ruins of the Castle of St. Hilarion as a stone quarry, the Curator of Ancient

Monuments had the breach in the walls made good and a gate inserted, which was kept locked. Ever since there has been continual trouble with the natives, who started making breaches elsewhere in the wall, which, when repaired, were repeated at some other spot, because they considered their "rights" had been infringed by not being allowed to knock it to pieces. If more money was available, there is no doubt the authorities would have a custodian stationed both here and at other places of similar interest. Under the circumstances, the Curator relies on visitors to report any damage during periods when he is not able to visit them himself.

Several of the ruined churches in Famagusta have had to be protected in the same way from the depredations of the native, and I verily believe, if Great Britain had not appeared on the scene in 1878, not more than about three or four of these churches would be still above ground, or even existing at all. The same remarks

are true with reference to the protection of what are left of the forests and the efforts of the Government to re-afforest the mountainous parts of the island. Owing to the small amount of money available for the purpose, an adequate staff of foresters or keepers cannot be provided to see that the laws with regard to felling trees are obeyed. The result is that the inhabitants set the law at nought, and go on chopping down trees as merrily as ever. High up on the slopes of Pentedactylon I noticed many pines cut down at the very roots, the stumps left showing signs of quite recent execution, which was so well done that the work of the axe was almost as neat as that of a saw.

The chief cause of the almost total disappearance of the forests in Cyprus has been the frightful waste of timber that went on in former times, to say nothing of absolutely unwarrantable damage for no more purpose than the ultimate destruction of the tree. Thus a Cypriot will fell a whole tree for

the sake of adzing off a single plank, the rest of the tree will be left to rot. Or, again, he will fell a whole pine for the sake of five feet to make a trough for water. Thousands upon thousands of trees were thus felled and left to rot on the ground, no one using a tree that had already just been felled, but must needs destroy another. The result of this policy has been well shown in the course of construction of the railway. Every one of the timber sleepers for something like seventy miles of line has had to be imported either from the Baltic or from Caramania, which represents so much money spent out of the island, which otherwise might have been saved to it. This digression to the question of forests has caused me to wander somewhat from the original subject of this chapter. I will, therefore, return to the site of Neo-Paphos.

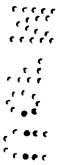
Near to the Byzantine Church above mentioned there stands another church, to which an interesting story is attached. It is called

"ἡ ἐκκλησία ἡ θεοσκεπάστη," that is, "the church hidden by God," and for the following reason. It contained some valuable silver plate and other costly church ornaments which the Turks had planned to rob. One day a Turkish man-of-war arrived off Paphos, and landed some men in a small boat, who were told off to carry the plot into execution. At the moment of landing, however, a thick mist suddenly arose, with the result that the would-be robbers were unable to discover the whereabouts of the church, and so it escaped violation.

About a mile from Paphos harbour, and half-way between it and Ktema, there rises a rock bluff or plateau. This bluff, though now a mile inland, is extensively hollowed out with sea-worn caves. These appear to have been used, in the days when Neo-Paphos was a flourishing city, as granaries and storehouses. Now they are used as pens for sheep and goats.

A little west of Ktema and north of Paphos, close to the sea shore, are the ancient tombs of the kings, cut, some vertically, some

ANCIENT "TOMB OF THE KINGS" NEAR KTEMA.



horizontally, in the rock. There must be hundreds of them, most of them buried out of sight by earth and débris. The natives call the site Palaeo-Castro, a name applied by them to any spot covered with ancient ruins which has not already had a name given to it from historical times, such as Salamis, Amathus, etc. Some of them seem to have been family vaults, judging from their great extent; others are made only for a single body. Two of the largest still left unburied are situated close to the sea beach. The entrance to the one here illustrated faces the sea; the other faces in the opposite direction. They are so filled up now that it would require a considerable amount of clearing before they could be explored. The entrance consists of a courtyard, surrounded by an atrium, supported by columns hewn out of the native limestone rock. These two are the only tombs where any of the columns have been left standing; in others the columns have generally been demolished. At the back of this atrium are the entrances into the tombs themselves

which, according to Cesnola, who had this particular one cleared of its rubbish, were divided into three chambers, each communicating with another. Each chamber contained several niches, in which the bodies were placed. They appear to have been ransacked many years, if not centuries ago, perhaps by the Venetians. They date from pre-Roman times, in the days when the chief towns and cities of Cyprus, Salamis, Curium, Paphos, etc., had their own kings.

Palaeo-Paphos.

The site of this ancient city lies on an eminence overlooking the sea about 1½ miles inland and 10 miles east of Ktema. Part of the site is now occupied by the small village of Kouklia. At the present day only a few fragments of the ancient temple to Venus are standing. A few colossal stones are still *in situ* which formed the outer wall of the temple, and several other smaller stones which were part of the temple itself, have been piled up to a height of a few feet, forming a wall,

as they were dug up during some recent excavations. On nearly every one of them can be traced inscriptions in Greek, beginning with the words, "ΑΦΡΟΔΙΤΗ ΠΑΦΙΑ." The builders took care there should be no mistake as to whom their temple was sacred, as these two words occur everywhere. Many of the stones have large holes pierced through them, and it has been suggested that, owing to their size, they were made in connection with the oracle which was established here for reasons of acoustics. Tricks were evidently practised on the simple-minded and ignorant even in those days, and are done so to-day in many of the monasteries of the island in the form of some wonder-working eikon, which is produced to an awe-inspired pilgrim for a pecuniary consideration.

Cesnola says the excavations he had carried out on the site of the temple produced nothing of any interest, and accounts for it in the following manner:—

"Paphos was several times overthrown by earthquakes. The last time the temple was

rebuilt was by Vespasian, on whose coin it is represented; but, as nothing is said of the rebuilding of the city, it is supposed that it was left in ruins. Probably, therefore, during the long period that Cyprus was under the Roman and Byzantine rule, a great deal of the decorative and architectural material of Paphos was transported to the other city called Neo-Paphos, and used for its embellishment. By the time of the Lusignan Kings Palaeo-Paphos had disappeared, and its ruins under their reign were extensively explored in search of statuary and other objects of art with which to decorate the royal castle built in its vicinity."

As at Neo-Paphos, there are fragments of marble and granite columns and carved capitals built into the miserable native huts, any one worth, in its day, more than all the mud houses of Kouklia put together.

At one spot I came across a large fragment of pavement in black-and-white marble laid in a rather elaborate key-pattern. A native had built his hut over a corner of this pavement

and so damaged it; he could easily have built his dwelling a few feet away, but chose this particular spot either out of pure perversity or to gratify the native desire to destroy something. The ruins of the royal castle before mentioned lie a short distance south-west of the site of the temple. It now stands on ground belonging to a farm, and is used by the owner as a stable for his animals.

According to Enlart, this castle was a royal manor, built by the Lusignans, and used by them as a royal sugar refinery, the district round being planted with sugar-canes, irrigated by canals. Kouklia was devastated by the Mamelukes from Egypt, in 1426, but it was rebuilt and continued to be a sugar refinery till the end of the Latin dynasty.

It is, indeed, an irony of fate and time that this spot, which once enjoyed a world-wide reputation, should now (though the praises of Venus herself are still sung) be so absolutely forgotten and destitute, and

that the modern descendants who now represent the goddess of beauty in Cyprus should be, if not ugly, so exceedingly plain.

On a Friday in the first week of February I started in the mail carriage back to Limasol. The previous day had turned out very wet and the rain had continued all night, so that the prospects at starting were anything but cheerful. Before we had gone half a dozen miles, it commenced again to rain in torrents, and continued with but little intermission for the ensuing twenty-four hours. At this I had to take refuge inside the carriage, and found that I had as travelling companions a Greek who was an ex-government official and his wife, and a Turk with a small son about five or six years of age. The "padre" had returned to Limasol two days previously.

We toiled on slowly over frightful roads, over which the four wretched horses could scarcely drag us, till we came to a place called Alectora, where there is a very decent rest house, and where the horses, which

had brought us so far, were changed for what turned out to be four even more wretched examples of horseflesh. During this interval we each refreshed the inner man according to our needs, and the rain having ceased temporarily, walked about, to stretch our very cramped legs, which ached considerably, owing to the awkward positions we had to assume to avoid the rain which found its way in through the roof and windows, one of which refused to shut at all.

Barely had we proceeded more than six miles on the second half of our journey when, on a moderately steep hill, the four apologies for horses struck, and refused to move a single step further, notwithstanding all efforts of the driver to urge them on. As additional help, the three male passengers got out and shoved behind, assisted by some natives who had collected in the meantime.

All this time the rain was coming down with a violence such as to give the lie

direct to the fact that Cyprus ever suffered from drought. That our efforts were useless is not surprising, considering that two of the horses were so raw under the collar, that it must have been agony to them to attempt to drag a vehicle at all. So the attendant small boy was sent back to scour the country for some sort of quadruped to replace two of the worst horses. He came back after about half an hour with two natives, bringing a pony and a mule. These were harnessed up to the carriage, but with no better result, and after nearly an hour's fruitless endeavour to proceed on our way, we had to turn downhill, and seek refuge in the nearest native hut, about three miles back.

It was now about five o'clock in the afternoon, and a mounted messenger was sent on with the mail bags, twenty miles, to Limasol, with orders to send out a fresh carriage and horses from there, to get us to our destination.

Meanwhile we had to make up our minds to pass the night as best we could on tables and chairs in our mud-built refuge,

till such time as the fresh carriage and horses arrived.

It was no good expostulating with the driver for the wretched horses which had been the cause of our unpleasant predicament, as he was not responsible, the carriage and horses belonging to another man.

The owner of the hut was rather put to it to provide a dinner for five persons who had had a rather frugal lunch. The resources of the establishment produced a chicken, and a few eggs, and some oranges, which were distributed as far as they would go. Sleeping accommodation was provided by one bedstead, a table, and some chairs. The ex-official's wife had the bed, the Turk and his son slept on the table, and myself on a native mattress with a sheep-skin rug over it spread over half a dozen chairs. I do not recommend any one for choice, even when in search of the "simple life," passing a night during a severe thunderstorm in a mud hut in Cyprus, trying to sleep on a native mattress

and sheep-skin rug, a feat which is nearly impossible from the "hive of industry," which swarms everywhere. The hands and face, being most exposed, may be literally disfigured with bites the following morning. The fresh carriage and horses arrived from Limasol at 3 o'clock in the morning, and after giving them three hours' rest, we started once more, and eventually reached Limasol, the streets of which were rushing torrents from the heavy rains of the previous night, about 9 o'clock on Saturday morning, quite ready to do justice to a "square" breakfast, after what was practically a twenty-four hours' fast.

Proceedings were instituted with a view to getting the owner of the horses prosecuted for cruelty to animals, for using horses which were quite unfit for the shafts of a carriage, or, indeed, for any other purpose except the knacker's yard, but as I left Limasol two days later, I do not know what was the result.

The police have orders to prevent this

sort of treatment to animals, and to stop any carriage from leaving a town in which the horses are obviously unfit to draw it, but they don't appear to have the requisite energy to do anything which requires any trouble or unpleasantness to carry out.

That the police are sometimes on the alert and anxious to show their zeal, is proved by the following incident, of which I was an amused participant.

I had accompanied the Chaplain down to the Custom House at Limasol one day, whither we went to get his gun, which had to be deposited at the Customs on landing, till certain formalities and regulations had been fulfilled. The gun having been procured, we were making our way back to the hotel, when, the Chaplain wishing to go to the club for a few moments, I offered to take it to the hotel for him, and gave it to a small boy to carry, who had been following us about the bazaar, and seemed anxious to make himself useful.

I had hardly proceeded a dozen yards or

so when a police sergeant and zaptieh came up and politely asked me for my gun licence. As my Greek and his English were both rather fragmentary, I found it difficult to convey to him the fact that the gun did not belong to me. He apparently understood, as he then started questioning the boy as to how he came to have a gun in his possession, but whether the latter was too frightened to explain matters, or he wasn't believed, my Greek was not sufficient to inform me; at any rate he was marched off to the police inspector at the station, where everything was at once explained, and the gun taken to its owner, who by this time had reached the hotel some minutes before, and was wondering what had happened to his gun and its escort.

CHAPTER X.

Some Account of the History and Antiquities of the Island.

THE early history of Cyprus is lost in obscurity, but the first records on which any reliance can be placed point to its being a colony peopled by Phœnicians from the mainland that is now known as Syria.

On this point Greek tradition is unanimous from the time of Homer down to that of the latest historian of antiquity, and in the Odyssey (IV., 81-85; XVII., 448), Cyprus is spoken of, together with Phœnicia and Egypt, as a distant country on the horizon of the world.

The Phœnicians introduced the worship of Ashtaroth, and subsequently the Greeks substituted that of Aphrodite, to whom Cyprus was considered sacred.

The first positive fact in its history is that it was conquered by the Egyptian King Amasis, in the sixth century B.C., but it revolted in 625 B.C., and became a province of the Persian Empire. On the occasion of the Ionian revolt Cyprus took part in the insurrection, but within a year was again subjugated, and contributed a navy of 150 ships to the Persian fleet under Xerxes, a proof of its power and prosperity. (B.C. 480.)

During the wars between Greece and Persia, Cyprus was often the scene of hostilities, and in 367 B.C. Evagoras, King of Salamis, extended his authority over the greater part of the island, and became independent of Persia.

At the death of his son, however, the island became again tributary to Persia, and after the battle of Issus, Cyprus sent its fleet to assist Alexander in the siege of Tyre.

During this period, though the island was subject to Persia, the various cities enjoyed local government.

After the death of Alexander, it again passed under the dominion of Egypt, under Ptolemy; but in 306 B.C., Demetrius made a great effort to regain it, and conquered the whole island, and laid siege to Salamis.

The attempt of Ptolemy to raise the siege gave rise to one of the greatest sea-fights in history, which ended, however, in his total defeat. (This is not to be confused with the Battle of Salamis, in Greece, B.C. 480.)

Later, in B.C. 295, he made a second, and this time successful attempt, and Cyprus from that date remained under Egypt, governed, however, as a separate Kingdom, till B.C. 58, when it became a Roman province. The most noteworthy event in its history as a Roman province, was a revolt of the Jews, who had established themselves in great numbers in the island, when they massacred the Christian inhabitants (A.D. 117), to the number, it is said, of a quarter of a million.

Two years later this revolt of the Jews was crushed by the Romans, and they were

expelled from the island. So strictly was this law enforced that for several centuries afterwards, if any Jew was unfortunate enough to be wrecked on the coast of Cyprus, he was immediately put to death. After the expulsion of the Jews, Christianity increased rapidly, and at one time no less than thirteen Bishoprics were established in the island.

At the time of the division of the Roman Empire, Cyprus, with the neighbouring countries, passed into the hands of the Byzantine Emperors, to whom it was subject for seven centuries.

In A.D. 646 the Arabs overran the island and made themselves masters of it, and destroyed the city of Salamis, or such of it as had been rebuilt after its destruction by earthquake in A.D. 342, when it was called Constantia.

The Arabs pillaged the island, enslaved its inhabitants, and destroyed its churches and monuments.

Two years later it was recovered by the

Greek Emperors, and again conquered by Arabs in 802, and after this second invasion by the latter, fell again under the sway of the Byzantine Empire.

In A.D. 691 the Emperor Justinian II. made a serious attempt to transfer the population *en bloc*, and so leave Cyprus a desert.

The last of the representatives or dukes of the Byzantine Emperors, Isaac Commenus, in 1184 put himself in possession of the island as an independent Sovereign; but during the Third Crusade, in 1191, Richard I. of England wrested it from him, because Isaac Commenus offered insults and ill-treatment to Richard's fleet which was on its way to Palestine, and in one of whose ships was Berengaria, his future bride, whom he wedded in a chapel under the fort at Limasol. In revenge, Richard landed his troops, defeated Isaac at Colossi, and again at Tremethousia, where he captured him in person.

While he was in the Holy Land, Richard,

wanting some money with which to pay his soldiers, sold Cyprus to the Knights Templars for £300,000. These rulers, finding the people of the island more than they could manage, and induced by their complaints, gave back the island to Richard, who re-sold it to Guy de Lusignan, a French Crusader, who, in 1192, founded the Lusignan Dynasty in Cyprus. This Guy de Lusignan had just previously lost the kingdom of Jerusalem, having been defeated by Saladin at the Battle of Tiberias, in 1187.

It is interesting to try and conjecture what its future history might have been had Richard I. not sold the island.

For some three centuries the Island of Cyprus remained in the hands of the House of Lusignan, who introduced the feudal system and European institutions. There was an interval from 1376 to 1464 when the Genoese invaded the island and seized Famagusta, holding it for that period, but the rest of the Island remained under the Lusignan rule.

In 1489 Caterina Cornaro, wife of Jacques II., who was the last representative of the Lusignans, abdicated in favour of the Venetian Republic.

During the Venetian occupation of the island, which lasted eighty-two years, it was visited by several calamities.

In 1492 and 1542 earthquakes destroyed many of the towns and villages. In 1544 locusts made their appearance in such large numbers that all existing vegetation was destroyed, and for two years the population was fed on imported provisions. In 1546 and 1568 earthquakes again visited the island, and did considerable damage to the buildings in Nicosia and Famagusta. In 1547 the rainfall was so extraordinary that the Messaoria plain was turned into a lake, and as a result all crops were destroyed, and the population suffered as much as they had from the destruction caused by the locusts in 1544. About this time Venice heard rumours of the threatened invasion by the Turks, and already Turkish pirates

had entered some of the numerous ports scattered round the island, and despoiled them and neighbouring towns. A staff of Venetian engineers were therefore sent to repair the fortresses of Cyprus, under Savorniani. Only those of Kyrenia and Famagusta seem to have been put in a state sufficient to resist a siege; while the walls of Nicosia were dismantled and rebuilt on a smaller scale. The fort at Paphos was apparently left to its fate, as there is no record of its being held against the Turks when they invaded the island; in fact, it was in this neighbourhood that Lala Mustafa landed his army of 100,000 men (1st of July, 1570), consisting of 70,000 infantry, 30,000 cavalry, without any opposition. Considering the size of ships in the sixteenth century, to transport an army of this number, with two hundred cannon, and the necessary ammunition and baggage, must have been a feat bordering on the marvellous.

"'Tis an ill wind that blows nobody good," and when Cyprus fell under the sway of the

Turks, though the economic condition of the inhabitants may have gone from bad to worse (being treated with but scant consideration even by the Venetians), yet spiritually the position of the native Greek Church was improved. Both under the Venetians and the Lusignan kings, the native Church had been treated very harshly. Their rulers being Latins, and therefore adherents to the Church of Rome, held the Orthodox Greek Church as one of their bitterest opponents. The Bishops of the native Church were reduced from fourteen to four, and in 1222, we are told, a number of Greek monastics were slaughtered at the instigation of the Papal Legate, Cardinal Pelagio, for having refused to recognise the Roman Church either as Catholic or Apostolic, or the Pope as Supreme Judge of all Christendom.

About the middle of the thirteenth century the following conditions were imposed on the native Greek Church by the Pope Alexander IV.:—

1. The *Latin* Bishops and clergy were

to have the benefits exclusively of the tithes of the whole island.

2. The Latin Bishoprics already established were to remain. The Greeks were allowed to have four Bishops, and no more.

3. Each of the four Greek Bishops was to reside in one of the Latin dioceses, but not in the same town as the Latin Bishop.

4. The Latin Bishop in Nicosia was to be recognised, both by Latins and *Greeks*, as the Metropolitan of the island.

5. Each Greek Bishop was also to recognise the Latin Bishop in whose diocese he lived as his superior;

6. And also was to be enthroned by him and do homage to him.

These conditions, which they had to accept, though the native Church was vastly superior in numbers to the adherents of the Latin Church in the Island, naturally caused them to be looked upon with suspicion by members of the Orthodox Greek Church elsewhere, as professing, though not accepting, the doctrines and practices of the Church of Rome.

These arrangements continued in force till the time of the Turkish conquest of the Island in 1571, when the native Church was amply revenged for the former hardships it had undergone under the Lusignans and Venetians. In the flush of victory, the fury of the Turk naturally fell on all Christians, whatever faith they professed. But when peace was again established, the native Church survived, but every vestige of the Church of Rome and of Latin institutions was utterly swept away.

What remnant of the Latin community survived the sword, were given the choice of three alternatives—they were either to become Moslems, or Orthodox, or suffer death.

Not only that, but under the Turkish *régime* the Greek Bishoprics and monasteries were allowed to accumulate property, and were aided in the collection of offerings of money and kind from their flock.

The history of the island under the Turks is with one or two exceptions uneventful. A

serious riot broke out in 1764, when the Turkish Governor, hated for his rapacity, collected the Bishops and others in his residence to hear the reading of a rescript, when the floor of the room suddenly collapsed and the audience were hurled into the vaults below. In their rage at this treachery the inhabitants fired and sacked the Governor's residence, killing him and several of his *entourage.*

The following from Duckworth's "Church in Cyprus" gives a very good idea of the condition of the island and its inhabitants under Turkish rule in the eighteenth century:—

"So heavy were the exactions of one of these Governors, who oppressed the island from 1775-1784, that when he was at last recalled the Episcopal Sees were saddled with debts amounting to the huge total of 500,000 piastres (*i.e.*, silver piastres of that period, worth quite ten times the amount of the modern Turkish piastre, six of which are equal to a shilling), these debts having been

contracted in the raising of loans to provide sops for this Cerberus."

Owing to these financial burdens and the unlawful extortions of the officials, and the baneful effects of an almost uncontrolled system of bribery, and the ravages of drought, large numbers of the population, despairing of ever gaining a livelihood in Cyprus, sought an asylum in other countries. The condition of the island under these circumstances at the end of the eighteenth century must have been miserable in the extreme.

In 1821 the Turkish Governor, Kuchuk Mehmed, pretending to suspect the Cypriotes of preparing to join in the Greek war of independence against Turkey, arrested and put to death their Archbishop Kyprianos and a number of the principal Christian inhabitants, both laity and clergy. Kyprianos was hanged upon a sycamore tree, which grew in the courtyard of the Governor's Palace at Nicosia, and the three other Bishops were beheaded. After this a series of wholesale

executions took place, some two hundred victims being either hanged or beheaded. Had not several Christians been successful in concealing themselves or effecting their escape from the island, aided by the various European Consuls at Larnaka, the slaughter would probably have been considerably greater.

"These executions were followed by a great spoliation of property belonging to churches, monasteries, and individuals. Many estates were thus transferred from Greek to Turkish ownership. Time, however, brings its revenges, and since the British occupation of Cyprus, if not, indeed, from an earlier date, there has been a gradual but steady acquisition by Greek Christians of lands and houses formerly belonging to the dominant Turk.

"The Turks lack the faculty of management, and many Turkish landowners, reduced by necessity to sell or mortgage their properties, have perforce stripped themselves of possessions, many of which were wrested by their predecessors from the Christians in the calamitous '21."

Mehmed Ali, Viceroy of Egypt, occupied the island from 1832-40, and on the 12th July, 1878, the administration of the island was made over to Great Britain, in order to enable the latter to make necessary provision in carrying out her engagement of assisting the Sultan in securing his sovereignty over his territories in Asia Minor.

Though the island has been administered by Great Britain since 1878, it still remains a part of the Turkish Empire, and its inhabitants, therefore, are still Ottoman subjects, under the agreement entered into with Turkey at that date.

The chief articles in the "Convention of Defensive Alliance between Great Britain and Turkey" (to give it its full title) are as follow :—

"If Batoum, Ardahan, Kars, or any of them shall be retained by Russia, and if any attempt shall be made at any future time by Russia to take possession of any further territories of His Imperial Majesty the Sultan, in Asia, as fixed by the Definitive

Treaty of Peace, England engages to join His Imperial Majesty the Sultan in defending them by force of arms.

"In return His Imperial Majesty the Sultan promises to England to introduce necessary reforms, to be agreed upon later between the two Powers, into the government, and for the protection of the Christian and other subjects of the Porte in these territories; and in order to enable England to make necessary provision for executing her engagement, His Imperial Majesty the Sultan further consents to assign the Island of Cyprus to be occupied and administered by England."

The above Convention was signed on June 4th, 1878, and on July 1st of the same year an Annex to this Treaty was agreed upon, of which the principal conditions were:—

"That England will pay to the Porte whatever is the present excess of revenue over expenditure in the island, this excess to be calculated upon and determined by the average of the last five years, stated to be 22,936 purses, to be duly verified thereafter,

and to the exclusion of the produce of State and Crown lands let or sold during that period.

"That if Russia restores to Turkey Kars and the other conquests made by her in Armenia during the last war, the Island of Cyprus will be evacuated by England, and the Convention of the 4th of June, 1878, will be at an end."

The other articles in this annex merely refer to questions of local administration in the island.

Most people, I think, will agree that, one-sided as the original treaty was, this annex renders it even more so, if not ridiculous, from the point of view of Great Britain.

It is entirely due to the two above conditions in the annex that Cyprus is still so poor, and that the capitalist, who might be the saviour of the island, has left it so severely alone.

Though it is extremely unlikely that Russia will relinquish her conquests in Armenia, the very mention of the words, "will be evacuated

by England," is quite sufficient to keep away the capitalist, even as we evacuated the Ionian Isles.

As Turkey (and this is common knowledge) has not even within the last twenty-seven years yet carried out *her* part of the agreement, or is ever likely to (see Chapter VIII.), we should be quite within our rights if we evacuated the island to-morrow, and, considering the terms on which we hold it, I do not think we could be blamed. The result of these conditions is that the inhabitants of the island have been greatly disappointed in their expectations of what the change of *régime* was going to do for the island, and it is this sense of disappointment that fosters the cry of annexation to Greece, and is causing numbers to emigrate. If they realised the anomalous conditions of our occupation, I think they would be more grateful to Great Britain, and not embarrass her by their Hellenistic propaganda.

Recently, a significant statement appeared in the papers, where it was mentioned that

the arrival of the athletes at the Greek Olympic games held at Athens in 1906 from Cyprus and Macedonia, was made the occasion of a political demonstration, and that flags were carried bearing "suitable" inscriptions. The imagination can easily guess the nature of these "suitable" inscriptions.

The fact that we now occupy Egypt still further reduces to a vanishing point any conditions which could possibly be found in our favour in this extraordinary treaty. The least that might have been done was that Cyprus should be handed over to Great Britain as part and parcel of the British Empire as some compensation for the risk incurred in assuming a protectorate over Asia Minor. If such had been done, Cyprus, to-day, would have been in a condition very different to what actually prevails. Not only that, but if we are bound, as the Treaty says, to a defensive alliance with the Sultan of Turkey, surely, in the event of Russia threatening the Sultan's possessions in Asia Minor, Cyprus, together with other ports in

the Ottoman Empire, would be open to us as a strategical position, as allies of Turkey, without paying the yearly sum of £92,000 for the privilege. Of course, the British Government of the day may have been unable to procure the military occupation of Cyprus except on these anomalous conditions, but surely sufficient time has now elapsed to see how these conditions have answered and to either modify them or, if that was not possible, to bring the Convention to a close.

Most people will agree, I think, that it is very doubtful whether any other country, especially if in occupation of Egypt at the same time, would still, after thirty years, hold on to a country situated as Cyprus is under these conditions, or would even have ever assumed its protection at all.

Our occupation of Cyprus under these terms is a policy of doing things by halves, the island should either belong absolutely to Great Britain, or else we should have nothing to do with it.

It is interesting to note the observations

of a writer on the political aspects of our occupation of Cyprus, who visited the island in 1879, some six months only after the annexation. (Sir S. Baker, "Cyprus as I saw it in 1879.")

He says: "We have assumed the enormous responsibility of the Protectorate of Asia Minor under conditions which we must know will never be fulfilled;* Turkey promises to reform the abuses of her internal administration, etc., etc.! Any one who knows Turkey must be aware that such a reform is impossible; honest administrative material does not exist in the Ottoman Empire, and the promises of the Porte have been tolerably exemplified since the Crimean war. Under these circumstances the Anglo-Turkish Alliance is in a questionable position. We have assumed the Protectorate of Asia Minor conditionally; we occupy Cyprus conditionally; and should Turkey fail to perform her promises in the government of

* Time has since proved this statement to be perfectly true.

her Asiatic provinces, we have a back door for an escape from our onerous engagement. . . . In the Berlin Treaty we entered Cyprus through a back door, and we may possibly retire through the same exit; but there is little doubt that the Turk does not believe in our professed determination to defend him by force of arms in the event of a future conflict between Russia and the Sultan in Asia Minor."

Time has since shown that Turkey *has* failed "to perform her promises in the government of her Asiatic provinces," nevertheless, Cyprus is still open to us as a "backdoor." The net result is that Great Britain stands committed to a military undertaking of considerable magnitude, while Turkey risks nothing beyond a few "promises of reform."

Such, in brief, is an outline of the history of Cyprus from its earliest days as a Phœnician colony, three thousand one hundred years ago, down to the present as a dependency of the British Empire. During all that

time, except for two occasions too short, almost, to be reckoned of any account, namely under Evagoras B.C. 367, and Isaac Commenus A.D. 1184, the Cypriots have never enjoyed independence.

They have always resigned themselves into the hands of any ruler, African, Asiatic, or European, who has proved himself strong enough to wrest the island from its former master, while its inhabitants have never been taken into account in the transaction.

Even in its latest change of ownership, Great Britain took over the management of affairs without dreaming of consulting the views of the Cypriot in the matter.

And at the present day, except for a noisy but small section of the inhabitants, the Cypriots as a whole are less imbued with the pan-Hellenic idea than any other of the inhabitants of the Levant and the Greek islands.

During the three centuries which they endured under Turkey, the latter found them the easiest of her subjects to manage; in

1821 they looked on passively while their bishops and priests were being massacred, and up to 1878 paid their heavy taxes to the Sultan (and still do so indirectly, thanks to the tribute money which is paid, nominally, to the Ottoman Government) without any of the resistance which the inhabitants of the neighbouring island of Crete showed, and through which they have now become practically independent.

This lack of all desire on the part of the Cypriot to be other than a subject race is probably due to the effect of past ages, and through living in a country, the climate of which does not induce energy in any form, and where, in the past, the fertility of the soil and the lack of any need for personal exertion conduced to a soft and effeminate mode of life.

In the days of ancient Greece, any one given over to sloth and idleness was nicknamed a "Cyprian ox."

Cyprus did not produce a single eminent writer, sculptor, or painter. Her one and

only great man was Zeno, the Stoic, who may be regarded as the exception proving the rule.

Another, and to my mind more probable reason for the Cypriot's indifference to the question of ownership of his own island is the fact that he is far more Asiatic in his temperament and nature than European, and as such, therefore, rather prone to fatalism and content with any fortune Providence chooses to send him.

The visitor who comes to Cyprus expecting to find the country rich in ruins of antiquarian interest will be sadly disappointed.

Its temples have gone, their groves perished, their statues burnt for lime, or have found their way into museums; their columns and stones have been used in the rebuilding of houses and churches, or have been exported to Egypt and Turkey.

Its ancient towns are mere sites of earth-grown, stone-littered mounds, and in themselves are only interesting as such.

In the courtyard of a house in Nicosia,

the door of which happened to be ajar, I saw remains of altars, tombstones, busts, statues, etc., scattered about in confusion, with boxes, probably containing other antiquities, still unpacked.

All this is the nucleus of the long-talked of local Cyprus museum, but owing to lack of funds on the part of the Government, a proper museum is still wanting; its collection, such as is left in the country, is packed away in some safe, and the bulkier objects still lie where they were first heaped together in this courtyard.

The finest collection of antiquities from Cyprus is to be seen in the New York Metropolitan Museum, which purchased them from the U.S. Consul Cesnola, and many of them are described and illustrated in MM. Perrot and Chipiez' book, "History of Art in Phœnicia and Cyprus," to whom I would refer the reader who desires a full account and history of the antiquities of Cyprus; also to Cesnola's book giving an account of his explorations in the island.

CLAY LAMP. CIRCA B.C. 300.
(ABOUT $\frac{3}{4}$ FULL SIZE).

CLAY LAMP. CIRCA 300.
(ABOUT $\frac{3}{4}$ FULL SIZE.)

There is also a good collection in the Louvre, Paris. The objects of native make which have been found by explorers buried in the soil are historically valuable, but they are not beautiful and betray foreign influence, and show no signs of native originality, or inspiration from the living model, and, as I have mentioned in a previous chapter, as far as art is concerned this still seems to be the case.

The statues that have been found buried on the sites of the ancient Greek cities are generally faulty in proportion, and the expression on the face is either a blank, or else frankly comic, as the visitor to the Cyprus room in the British Museum can see for himself.

Some of them have got such an extraordinary grin on their stony features that one feels inclined to burst out laughing upon being confronted with them.

A study of such sculpture from Cyprus as has been saved to us bears out, I think, my argument (stated above) that these

people are more Orientals than Europeans. The influence of Phœnicia, Egypt, and Assyria is everywhere noticeable, but the perfection of Greek art, or even anything approaching it, is conspicuous by its absence.

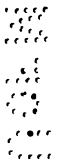
What few examples of Greek art have been found are importations.

The two clay figurines here illustrated show this lack of inspiration from a living model to a marked degree. It requires some stretch of the imagination to perceive the beauties of Aphrodite in these rude clay figures. The foreign influence is shown by the long plaits of hair over the ears, best seen in the figure on the left, which betrays its Egyptian origin in design, though of native manufacture.

The other objects (the originals of which are in the author's possession) represent some lamps belonging to the Hellenistic age (B.C. 290 to first century A.D.), and a small Phœnician terra-cotta jug (circa 600–450 B.C.). These objects come from various rock-cut tombs that are found throughout the island.

CLAY FIGURINE OF APHRODITE.
CIRCA B.C. 450.
(6½ INS. HIGH.)

CLAY FIGURINE OF APHRODITE.
CIRCA B.C. 450.
(4½ INS. HIGH.)



The two lamps, one with the figure of a horseman and the other a soldier (?), are Roman, while the third belongs to a slightly earlier period and is Greek.

I would draw the reader's attention to the first of these, with the horseman on it.

At a first glance one would take this to be an Assyrian rider owing to the conical hat, but this same hat occurs frequently on many of the stone statues which have been found in Cyprus of native workmanship, and it is quite possible the modeller copied one of these.

Cesnola says that some of the lamps which he found in the course of his excavations were undoubtedly imported from Italy, and the lamp here illustrated, with the Roman soldier, may have very likely found its way into Cyprus from the west.

The third lamp with a Greek design on it has, on the back of it, some roughly scratched letters which might form part of the words ΑΦΡΟΔΙΤΗ ΠΑΦΙΑ. Thirteen letters can be made out, but some of them

are indistinct and differ from the generally accepted form of Greek letter.

Not unlikely this lamp was once a votive offering to the shrine of Aphrodite at Paphos, or a traveller might have brought it away as a souvenir.

But these are only conjectures on my part, as I do not profess to be an authority on the subject.

Cesnola is of opinion that these figurines and other objects were put in the tomb to indicate the profession or sex of the person buried there, as he generally found these small figures of Venus in conjunction with a mirror and hairpins and needles of bronze or copper, thus showing that a woman had been buried in the tomb.

But besides objects such as these which clearly indicated the profession and sex of the dead when alive, vases, wine jars, patera, and other mortuary objects were also placed in the tomb.

To explain the reason of their presence we must remember that, in those days,

PHŒNICIAN JUG (TERRA-COTTA).

TERRA-COTTA LAMP. CIRCA B.C. 300.
(ABOUT ⅔ FULL SIZE.)

people held very different ideas of the life beyond the grave to those prevalent to-day. Undoubtedly these ideas found their way into Cyprus from Egypt. With the Egyptians life did not come to an abrupt close at death, but an existence was maintained in the tomb which required all the desires and pleasures of life to be maintained.

The conception of a future life was merely a repetition of that passed on earth in a bodily form.

They therefore considered it their duty to supply food and drink to the dead which continued its existence in the tomb.

These figurines also may have been placed in the tombs as deities to ward off the evil one, and afford escort to the departed on its journey to the next world.

CHAPTER XI.

Great Britain and Cyprus from a Political Point of View.

MANY people have asked me, "What use is Cyprus to us?" That is a question some one more qualified to form an opinion must answer, but under the conditions by which we hold Cyprus, and bearing in mind the fact that we are in military occupation of Egypt at the same time, most people, I think, would fail to see any particular advantages accruing to us by our tenure of the island.

If the Sultan would only permit our occupation under the terms set forth in the previous chapter, there does not seem much danger of any other country, Germany for

example, gaining a foothold in our place, as it is extremely doubtful whether any other Power would accept the island unless it was made over to them absolutely, and the Sultan being extremely jealous of what remains of the Turkish Empire, it is unlikely he would part with Cyprus for good. The projected Bagdad railway will pass within a few miles of the seaboard in Asia Minor (i.e. Mersina) nearest to Cyprus, which will thus be able to watch that line of communication to India.

When Cyprus was first taken over by Great Britain, its strategical and political importance in the Eastern Mediterranean was much greater to us than it is now; but owing to our military occupation of Egypt five years later, the island has since been practically neglected in that respect.

In 1878 a very large naval and military force was stationed there; but this was reduced in 1894, up to which time the garrison consisted of a complete battalion, and now a company of a hundred men,

drawn from the battalion quartered in Cairo, is considered sufficient to establish our claims to a military occupation.

It would require considerably more than the present military force in Cyprus to be of any use in protecting the Sultan's possessions in Asia Minor against attack by a foreign Power.

Supposing such a contingency did arise, the requisite troops, under present conditions, would have to come from England, Egypt, or India, whether or not we were in possession of Cyprus.

Let us examine the clause in this remarkable treaty which says: "England engages to join his Imperial Majesty the Sultan in defending them" (i.e. his territories in Asia Minor) "by force of arms."

What effect could the whole British Navy stationed at Cyprus have in preventing Russian cossacks riding across the frontier between Russian and Turkish Armenia; or would it afford the slightest protection to Christians in Asia Minor against fanatical

Mohammedans, except, perhaps, in the coast towns?

The one and only justification for our occupation of Cyprus is that it can be used as a base to watch any line of communication to India established through Asia Minor, and down the Euphrates valley to the head of the Persian Gulf.

But this means establishing a strong Naval base at Famagusta on the lines of those at Malta and Gibraltar, of doing which there is, at present, not the very slightest evidence, and as harbour works and fortifications necessary for such a purpose cannot be constructed in a day, it seems as if the authorities did not deem it necessary to use Cyprus for this purpose, but would rely on Malta or Alexandria if such a contingency arose.

Though we have been in Cyprus now for nearly thirty years, we have not yet made up our mind what we are going to do with it, and as we do not seem prepared to go to the expense of turning it to the one

purpose which would justify our retention of it, I fail to see what advantages we reap from the £92,000 rent we pay for it.

The Cypriot finds this sum as far as he can, coupled with the money required to pay for the expenses of administration, but actually the British taxpayer finds most of this amount, simply because Cyprus, though taxed to its utmost, cannot do so. Every year Parliament votes a sum as a "grant in aid" of the revenues of the island, varying from £10,000 (a minimum in 1891–2) to £87,000 (a maximum in 1903–4). "Parliament will be asked to vote a special sum of £50,000 *a year for three years*, beginning April 1, 1907." *

This tribute money of nearly £93,000 (£92,799 11*s.* 3*d.* to be exact), however, is never seen in Constantinople, but is paid to the bondholders, the majority of whom are French, of the Turkish Loan of 1855, be-

* Extract from "Handbook on Cyprus, 1907" (Hutchinson & Cobham). The italics are mine.—B. S.

cause this country (and also France, who, however, doesn't pay anything) guaranteed the loan.

This tribute was assessed at the amount of the revenue which Turkey received from Cyprus previous to 1878, and is probably double the actual value of that revenue.

What is the Cypriot's point of view of the position of affairs? Mr. Duckworth in his book, "Some Pages of Levantine History," thus cleverly expresses it.

"You have a farm on a lease, paying $x + y$ per annum, calculated in paper money, depreciated to the extent of 50 per cent. I make an arrangement with your landlord by which the lease is transferred to me, and I covenant to pay $x + y$ reckoned in hard gold, fat British sovereigns. I put in an agent who collects the money from you every year, and over and above that makes you pay his salary. The agent is perfectly honest, but he is as hard as nails; he has to be, whether he likes it or not. He has to exact the uttermost farthing.

That is what he is sent to do. You send complaints and protests. You get words smoother than butter, and very little besides."

"Such, in parable, is the position of affairs in Cyprus from the Cypriot's point of view. It is a point of view which ought not to be ignored, for the Cypriot certainly knows 'where the shoe pinches.' We made it, but he has to wear it."

Actually, however, the British taxpayer himself pays the greater part of x + y owing to the sheer inability of the Cypriot to do so himself.

The Ottoman Government certainly got the better of us when we agreed to pay a tribute of nearly £93,000, when its actual value in currency was really about half. Probably we were in such undue haste to enter upon our new acquisition in 1878, that we did not bother ourselves over such trivial details.

Though the Cypriot, on the whole, has benefited by the change from Turkish to British rule, and there has been a distinct

advance in the standard and comfort of living during the last thirty years, yet he is dissatisfied.

Why? Because, he maintains, in spite of apparent improvements, the economic condition of Cyprus has gone steadily from bad to worse, and the sole cause of this is the crushing tribute money paid, nominally, to Turkey.

"Let us call Mr. George Chacalli,* a native Cypriot, to give evidence. He himself has prospered under British administration fairly well. 'The source of all our miseries,' says Mr. Chacalli,† 'is the annual tribute paid to Turkey.' . . . 'England, in her hurry to secure the occupation of Cyprus, did not pay proper attention to this question (of the average surplus of revenue over expenditure), and the amount now paid as tribute is far in excess of the real surplus of revenue over expenditure during the above mentioned period (i.e. 1873–7) of five years."

* Duckworth's "Levantine History" (p. 20 et seq.).
† "Cyprus under British Rule" (Nicosia, 1902).

Mr. Chacalli also contends that, whatever the true estimate of this surplus may be, Great Britain, and *not* Cyprus, ought to discharge obligations incurred for Imperial purposes, with which the Cypriots have no concern, because, though Cyprus is administered by Great Britain, Cypriots are not reckoned as British subjects once they leave the island.

The grants-in-aid only benefit the Cypriot indirectly, because any proceeds of good finance and administration merely go towards reducing the next grant, and so benefiting the British Treasury.

The fact that for the three years, beginning April 1, 1907, a special grant of £50,000 per annum is to be asked for shows that the island must be in a parlous state, yet against this we have to put the fact that during the years 1903–6 inclusive, the Government have made record "scoops" out of the pockets of the Cypriots, the revenue for these years being: 1903–4, £215,360; 1904–5, £218,884; and 1905–6,

£238,212. The values are taken from the latest available returns. The average yearly expenditure for the same period has been rather more than half the revenue, viz., £150,000, the balance being more than swallowed up by the "Tribute."

It is difficult, therefore, under existing conditions, to find out any one who benefits from the island of Cyprus. Great Britain can hardly be said to do so, except, perhaps, in an indirect way, and as for the wretched native, he is taxed even more than he was under Turkey.

Mr. Chacalli states that the cost of Turkish administration was £30,000 a year. Allowing for the bribery and extortion practised by Turkish officials, we may increase this to, say, £50,000.

British administration has never cost less than double this second sum, and I doubt very much if the native would acknowledge the change worth the difference, notwithstanding the advantages of an honest government, safety of life and property, and a certain amount of self-government.

What has Great Britain done for Cyprus? As one of our late Colonial Secretaries, Mr. Chamberlain, has said, "Not as much as we might have done."

What little we have done in developing the island, in making roads, a railway, irrigation and harbour works, has been done chiefly within the last six or seven years, thanks entirely to Mr. Chamberlain, by whose energy and initiative Parliament granted a loan to enable these works to be carried out, and before whose tenure of office nothing whatever in this direction had been done.

Whether this money has been laid out to best advantage is another question. As stated in a previous chapter, a mistake has been made in spending all the amount on irrigation on one system only before seeing if that system would answer the conditions prevalent in Cyprus. So far it has been a partial failure. Considering that the water supply of Cyprus is principally derived from underground wells which produce water even in the driest summer, and that the

supply from rivers and streams is so precarious, part, at least, of this money might have been spent in constructing water-wheels whose effect would be immediate, without relying on a very uncertain rainfall. This is the system a native employs for irrigating his plot of ground, and a few such water-wheels will produce plenty, while upon the margin of this small paradise the country will be parched by a burning sun.

People who introduce large schemes for improvements, especially of this nature, into a country totally different from their own, often forget that the inhabitants, who from years of experience have evolved what is most suitable to their own conditions, are sometimes better qualified to give practical suggestions upon the working of such schemes.

The money spent on the railway would have been better laid out if used for improving the existing roads and making new ones, which are much required for facilitating communication within the island.

Another large sum of money has been spent on making a quay wall and dredging out part of the old inner harbour of Famagusta. As the three principal steamship lines, the Messageries Maritimes, Austrian Lloyd, and Florio-Rubbatino, which touch at Cyprus, go to Limasol and Larnaka, and never to Famagusta (neither do they intend to do so in the future), it is difficult to see where the return on this outlay is to come from. These three lines are all subsidized by their respective Governments, and the amount of trade they actually do with Cyprus is so small that if the island Government tried to force them to go to Famagusta by removing the Custom Houses at the other two ports, they would simply omit Cyprus altogether on their round trips in the Levant. It is more for political reasons than for purely trade purposes that they call at Cyprus at all.

Moreover, it is much easier and quicker for the steamers to drop anchor in the roadstead, load and unload, and then go off again straightway, than to negotiate a very narrow

and, with an easterly wind, dangerous entrance into a harbour, and turn round in a very limited space. In fact, some of the Austrian and French boats are too large to be able to manœuvre safely into and out of Famagusta harbour, unless the deep part is made considerably wider.

With regard to the railway from Famagusta to Nicosia and Morphou, it is again not easy to see how this is going to earn any interest on the outlay made on it.

Passengers are a negligible quantity.* The Cypriot, being too poor to afford a railway fare, is quite content to travel as his ancestors did, on donkeys, or in the native bullock cart, whenever he does require to move from his village. To attract the native, fares would have to be so low as to be quite unremunerative.

* At least this was the case when I was last in the island, in 1906. Things may have improved in this respect since then, as the Cypriot becomes more accustomed to modern forms of transit, but I think his poverty is too strong a factor for him to give up his cheaper, though slower, donkey.

They flock down to the stations in the villages through which it runs and gaze at a passing train purely through curiosity, but very few indeed make use of it, except, perhaps, on holidays such as the feast of Kourban Bairam, when cheap trips are organized.

As grain is the staple commodity of the district through which the railway runs, its freight traffic, which is the principal item in a railway's earnings, is also limited to certain months in the year, only one crop per annum being raised in the Messaoria.

Another subject, in which the authorities might with advantage take Egypt as an example, is the question of harbours for the island. At present all available energy is dissipated in trying to keep going no less than five ports. It does not require any very great strain on the intellect to see that a country with a total yearly average revenue of about £200,000 can hardly keep five ports in a condition approaching a flourishing one.

In Egypt the exact opposite policy has

been pursued, with results any one can see for themselves. Lord Cromer refused to give any financial encouragement to any company wishing to make a port or harbour in competition with Alexandria, and all energy was concentrated in making *one* principal port for Egypt, and that a good one, Port Said being merely a coaling station and "half-way house" to India.

If a similar policy had been pursued in Cyprus, and all available resources spent on making *one* decent harbour, either at Larnaka or Limasol, preferably the latter, which are the best situated geographically, similar to that at Beyrout, the island would have benefited more in the long run than by small sums being spent here and there, which only slightly benefit that particular locality, and which leaves the island as a whole much where it was before. It is useless treating a country the size of the counties of Norfolk and Suffolk in a piece-meal fashion.

I do not wish to convey by the above

comments, which are shared by people much better fitted to form an opinion than myself, and with which, I think, most disinterested observers would agree, that British administration has done nothing for Cyprus. Considering how handicapped the authorities are owing to the ridiculous terms of the treaty under which we occupy Cyprus, great credit is due to all concerned for what has been accomplished. Justice is administered without fear or favour, where formerly it was a matter of money or influence.

Post-offices, which were non-existent when the island was under Turkey, are now to be found in all the larger towns and villages, and there are now several newspapers both in Greek and Turkish in circulation.

Life and property are safe, protected by an excellent police force consisting of both Moslems and Christians, with British officers.

There is no forced military service, but with certain exceptions, such as priests and those physically incapacitated, all male inhabitants between eighteen and sixty years

of age pay an exemption tax of 2*s.* 6*d.* per head per annum. This tax was in force before 1878, but it was then only levied on Christians. It seems odd that people in a country under British administration should pay a tax exempting them from military service in the *Ottoman* army.

I was told by an inhabitant who was well to do, that the island was now taxed *more* heavily than when under Turkey, though the taxes were paid indirectly instead of directly. As an example, he said the Government would remove a direct tax which produced, say, £8,000, but in its place imposed an *in*direct tax which produced £12,000.

Whether this is a fact or not I do not know, I merely give it for what it is worth, but the contentions of Mr. Chacalli would seem to substantiate it.

Another point which is also considered an injustice is the locust tax, which is levied indiscriminately on all parts of the island, whereas the districts of Limasol and Paphos have never suffered from locusts at any time,

Nicosia and Famagusta being the chief victims. This certainly does not seem fair, that one part should contribute towards the relief of a scourge which only affects another district; and not only that, but owing to the successful war waged in the past against locusts, comparatively small sums are now required to keep them under, but the tax remains the same, and the surplus from it is credited to the general revenue of the island.

Again, when the pier at Limasol was constructed, the municipality was promised the income from the wharfage dues, which would have been, in a few years, sufficient to build a proper harbour, instead of which these dues also contribute towards the general revenue of the island.

About 600 miles of carriage roads have been made within the last few years, and some £200,000 have been expended in this direction. This is without doubt the most useful piece of work yet undertaken, and it is being extended, and existing roads are being improved wherever funds allow.

Many people consider that the only salvation for the island is the tourist, but for this to be a success both hotels and steamers must be under the same management. Also, before tourists will visit the island, considerable modifications will have to be made in the quarantine regulations, which are still practically the same as they were thirty years ago. It is useless to expect tourists to visit a country where they run the risk of being treated in the same way as Arabs, Bedouins, and such like, from the mainland, who may very probably have come from some plague-smitten district, and whose dirty habits need no enlarging on here. One of the District Commissioners expressed very strong views to me on this point as being one which ought to be considerably altered in favour of Europeans, who naturally resent being treated like Asiatics. Within the last year or so improvements have been effected in this direction, saloon passengers being submitted to a medical inspection, and if free from infection, allowed to land.

That there are many persons who consider the future of Cyprus a gloomy one, is proved by the fact that several of the better-to-do inhabitants are not only sending their children to Egypt, but are also going there themselves, as they see no prospects before them in Cyprus, and it is instructive to note that Sir Samuel Baker, writing in 1879, says, "There is already sufficient disappointment in the want of progress since the British occupation." *

Before bringing these pages to a close, I think the following anecdotes, which I picked up while in the Levant (though Cyprus only figures in one of them), and which were told me by persons directly or indirectly concerned, will bear inclusion.

I will relate first an incident in which Cyprus figures, and which shows how misunderstood the island is even amongst the highest in the land.

* If there was "already sufficient disappointment" after *less* than one year of British rule, what must the Cypriot think to-day after nearly thirty years' trial of it?

On the occasion of the celebration of the Jubilee of Queen Victoria in 1897, a contingent of native police were sent to London to take part in the ceremonies, together with various police and military contingents from the other colonies and dependencies. These were being reviewed in the Agricultural Hall, Islington, by the late Duke of Cambridge.

When he came to the contingent from Cyprus, which was introduced by Lord Wolseley, who was the first High Commissioner of the island, he exclaimed, "You don't mean to tell me these people are *white!*"

The scene of the following story is laid in Syria. A former Governor of Beyrout had occasion to be transferred from Beyrout to Tripoli, a distance of forty-four miles farther up the Syrian coast. The Sultan, wishing that the Governor should travel in a state worthy of his high position, ordered him to be conveyed in a Turkish man-of-war. The only available ship of the Turkish navy in Beyrout harbour at the time was a

somewhat antiquated and dilapidated torpedo boat. The Governor, however, being wise in his own generation and doubting its sea-worthiness, as it had probably not moved from its moorings in the harbour for several years, refused to trust his life to such a frail shell, and elected instead to go as a passenger in a steamer of the Prince Line which happened to be sailing for Tripoli.

However, to give a certain amount of dignity to the journey of so illustrious a personage, the torpedo boat was deputed to act as convoy.

The captain of the Prince-line boat, wishing to do a quick passage with so important a passenger on board, and being also a bit of a humorist, urged his boat at her best speed, about 10½ knots. When they had proceeded only a couple of miles or so, the torpedo boat had already fallen nearly a quarter of a mile astern, and despairing of ever reaching Tripoli even within sight of her charge, ignominiously blew up, killing and drowning all on board. This, of course,

in due time, led to inquiries from Constantinople, and the only available gunboat in Beyrout was requisitioned to carry despatches reporting the details of the accident to headquarters.

This gun-boat was an old paddle steamer which had been laid up in Beyrout harbour for the last three years or more. To signalise the departure of a Turkish man-of-war on an errand of such importance, the captain, dressed in his best, and marching up and down the bridge with his drawn sword over his shoulder, ordered the only gun to be fired. The gun, however, refused to be fired, even when red hot cinders had been rammed down it. So the captain, finding this part of the entertainment did not come up to expectations, rang up the engine room to full speed ahead. Yet again was there disappointment; the engines gave a feeble half-turn and then stuck.

It was three months before that gunboat left Beyrout, but whether she ever reached Constantinople or not history does not re-

late. The gunboat at present representing Turkey's naval power at Beyrout is an old wooden paddle tug-boat, perhaps from the Tyne, and was towed from Tripoli to its present moorings, in about four feet of water, in Beyrout harbour by one of the line of steamers plying between the Syrian ports.

This tragic incident was told me by an eye-witness, who added greatly to its humour by the very amusing and graphic way in which he related it. I am also indebted to him for the following:

A short time ago the Sultan of Turkey had occasion to confer some decorations on certain British naval officers who were then stationed at Malta.

He accordingly dispatched a squadron of cruisers from Constantinople with orders to sail for Malta and invest these officers with the decorations.

After an absence of three months the squadron returned to Constantinople. The Commander-in-Chief, being asked if the decorations had been duly conferred, replied,

"We could not carry out your Serene Highness's wishes; *Malta no longer exists*, and we were therefore unable to find it!"

In conclusion, should it appear that a vein of pessimism runs throughout these pages with regard to the present and future prospects of Cyprus, my apology must be that I have tried to truthfully portray the country as it appeared to me, and that the opinions therein expressed are the convictions of one who has endeavoured to be unbiassed, and who has based his arguments on facts.

If the perusal of these pages induces the reader to make further investigations into the history and conditions of the island, or, better still, to see it for himself and form his own opinions, I shall feel that I have been able in a small way to arouse some interest in a hitherto much neglected dependency of the British Empire.

FINIS.

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